

XPOSITOR

and HOMILETIC REVIEW

Entreat me not to leave
thee.

— *Ruth* 1:16



From a Few of the 1750 Churches Now Using the HAMMOND ORGAN

here are typical comments:

"Our people are very well pleased. Crowds are on the increase already. Sunday night we had nearly as many present as all other churches in town combined."

"Everyone has been lavish in its praise . . . The atmosphere of our worship services has been completely transformed."

"It is far beyond our fondest expectations . . . We are very proud of it and recommend it to all who pass our way who are interested in buying one for their church."

"We have been using the organ now almost six months, and our people are loud in their praises of it. Even the few that had misgivings at first are now saying that it is nothing short of providence that we got the organ."

"I think it would be a beautiful thing to buy as a memorial to a dear one departed."

"This organ has our endorsement 100%. It suits our needs to absolute perfection—and it lifts the level of worship considerably."

(Quoted from a few of the many enthusiastic letters on file in the offices of The Hammond Instrument Company)

\$1250

and Up

f.o.b. Chicago

depending on size
of installation



The Hammond Organ
2923 N. Western Ave., Chicago
(In Canada, Northern Electric Co., Ltd., Montreal)
Please send me copies of the letters quoted above together with information about the Hammond organ:

Name _____

Street _____

City _____

State _____

HEALTH AND ACCIDENT PROTECTION

*The Best Obtainable by
Ministers and Church
Members*

**At a Very Reasonable Annual Cost
by a Well-Established
Organization**



—Thirty years of Accepted Service.

—Over One Million Dollars paid in Benefits.

—Assets of Over One-half Million Dollars.

—Former Insurance Commissioner of Pennsylvania, Special Counsellor.



For Further information, address

**CLERGYMEN'S CO-OPERATIVE
BENEFICIAL ASSOCIATION**

116 N. Prince Street

Lancaster, Pa.

Bible Poster

Stamp At

Bible Poster Stamps

**ATTENDANCE AWARDS
THAT TEACH**

*For Sunday School
And Bible Class*

ALBUM, 6 1/2" x 9 3/4"
16 pages and heavy durable Leatherette Cover with presentation envelope. 96 spaces, Bible verse beneath each.
Albums 20c.; \$2.00 doz.
Album and 96 Bible Poster Stamps 75c.

96 STAMPS
in full colors, gummed paper, perforated, size 1 3/4" x 2 1/4"
Bible verse on back of Stamp shows proper place in Album.
Packets containing 24 different stamps 15c. ea.; \$1.50 doz.

BIBLE POSTER STAMP CO.
239 West 28th Street, New York, N. Y.

"SEND FOR LAWRENCE" *has been a by-word among the nation's speakers—when help was needed*

How to Talk to People and Make an Impression

By EDWIN GORDON LAWRENCE

Whenever you are called upon to speak at a town meeting, to make an after-dinner speech, talk to or address an outdoor crowd or be at your best at any time, anywhere, you will not need to "Send for Lawrence," for you will now find in his book the actual help you need and which has helped many of our greatest speakers.

BISHOP ERNEST M. STIRES: "I am thoroughly delighted with it."

HON. ALF M. LANDON: "It is a book I shall always treasure . . . you were in my corner from the first round."

SENATOR BRIDGES: "Excellent . . . It gave me many suggestions which will prove helpful to me in the future."

LOWELL THOMAS: "I hope you sell twice as many as Mr. Carnegie."

Cloth, \$2.00

Coalition or Chaos?

The Road to Real Recovery

By Roger W. Babson

A startling but thoroughly constructive work in which Babson outlines a plan for Coalition Government as a step to real recovery. He believes in the high motives of the administration but is critical of many of its policies. All who have the interest of the Nation at heart should read and ponder Mr. Babson's latest work.

Cloth, \$1.25

Steps Toward the World Council

By Charles S. Macfarland, D.D.

A brief authentic story of the ecumenical trends in the non-Roman Christian world, leading to the World Conference at Oxford, 1937, detailing the beginnings of the Universal Christian Council for Life and Work and Faith and Order.

Cloth, \$1.25

DR. GOODSELL'S LIFE STORY

MY MINISTRY **By Charles L. Goodell, D.D.**

The story of a man to whom nothing was commonplace, who knew labor problems at first hand, who found inspiration in difficulty and who could make a good church out of a poor one. An invaluable study of a truly great preacher of our own times.

Cloth, \$1.50

Cruising the Mediterranean

By Madeleine S. Miller, Author, "Footprints in Palestine" and J. Lane Miller

Unequaled in travel handbooks. Based on 80,000 miles of travel in the past ten years. Far more in human interest, color and practical information than any previous volume. 100 full-length photographs, copious small maps, large end-paper maps, etc.

\$3.50

For Sale at All Bookstores, or

FLEMING H. REVELL COMPANY
158 FIFTH AVENUE, NEW YORK

C O N T E N T S

Volume XL

MAY, 1938

Number 5

Christianity in Bad Weather	215	Sermons	229
C. Irving Benson, D. D., Melbourne, Australia		Mother at the Foot of a Cross.....229 Talmage C. Johnson, D. D.	
Why Don't You Write	217	God's Grand Amens.....230 Harry W. Staver, D. D.	
William C. Arbo, Lincoln, Vermont		Comfort.....231 William R. Siegart, D. D.	
Personal Testimony	219	Numbering Our Days.....232 Carl S. Weist, D. D.	
George H. Credeford, Bradford, Massachusetts		God Is Your Playmate.....235 (Junior Sermon) Carl W. Hiser	
Memorial Day	221	Poetry, George W. Wiseman	237
Charles F. Brobst, Kutztown, Pennsylvania		Mother Memorial After Easter	
Editorial	222	Illustrations	238
Prayers, Zimmerman	243	Wm. J. Hart J. J. Phelan	
Church Methods	224	Book Reviews	245
Mother's Day Rural Life Sunday Vacation Bible School Bulletin Board Slogans Motion Pictures		I. J. Swanson, D. D.	
Outlines	236	Mid-Week Services	251
God's Role Christian Home Home Interpreter of God Better Mothers Safety for Nations Memorial Day		Shirley S. Still	
		Reader's Topical Index	258
		Buyer's Guide	258

The EXPOSITOR

and

HOMILETIC REVIEW

JOSEPH MCCRAY RAMSEY, *Editor*

Associate Editors

GAIUS GLENN ATKINS
CHAS. F. BANNING
WILLIAM E. GILROY
LYNN HAROLD HOUGH
W. R. SIEGART
CHAS. HADDON NABERS
I. J. SWANSON

ALVIN E. MAGARY
GORDON W. MATTICE
ALBERT W. PALMER
JOHN TIMOTHY STONE
PAUL HOERLEIN ROTH
ELBERT M. CONOVER
CHRISTIAN F. REISNER

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published on the 15th day of each month by the F. M. Barton Company, Incorporated.

Subscription Rates: Domestic \$3.00 a year. Foreign, \$3.50 a year. Single copies 35c. Back copies 45c. Bound volumes \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor and Homiletic Review, Cleveland.

Copyright, 1938. Entered as second-class matter at the Post Office at Cleveland, Ohio.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Robert M. Harvey
156 Fifth Avenue
New York City

John D. Emrich
9 W. Washington
Chicago, Illinois

27a Farringdon St.
London, E. C. 4
England



THERE IS *Worship* IN THE
ARTISTRY OF PAINSTAKING HANDS

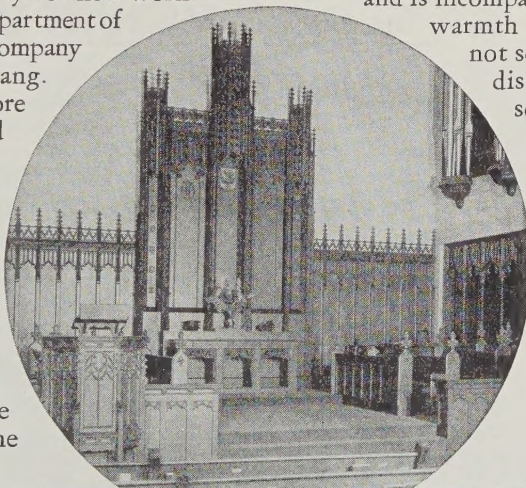
CHURCH furnishings can scarcely be inspiring unless there is inspiration in their making. Even more important than choice woods, is the labor of artist-craftsmen devoted wholeheartedly to their work.

The wood carving department of the American Seating Company is headed by Alois Lang. He has inherited the lore of generations of wood carvers in his native Oberammergau, and developed his own artistry through 50 years of experience. To him, and to his artist-craftsman assistants, you may safely entrust the task of producing furniture that will add to the

character and dignity of any place of worship.

Memorials in Wood

Wood, kept indoors, is as permanent as stone, and is incomparable for the richness and warmth of its beauty. You could not select a more suitable and distinctive memorial than some piece of wood furniture for your church—a modest pulpit, an altar, a lace-like reredos or a glorious, complete chancel. We will gladly submit sketches and detailed information.



American Seating Company

GRAND RAPIDS, MICHIGAN

Pews, Carved Memorials, Pulpits and Sanctuary Furniture, Tables, Chairs
and Equipment for Church Schools • Branch Offices in Principal Cities

Solve Your Summer

HIGHEST
QUALITY

•
LOWEST
PRICE

•
HALF
PRICE
TRIAL
OFFER



Attendance Problems!

YOU CAN—

By using these character-building Story Papers that have the enthusiastic approval of more than a million young people.

- They are entertaining
- They apply Christian principles to life
- They build Christian idealism
- They foster strong loyalty.

No Sunday school should be without them!

THE BOYS' WORLD

THE GIRLS' COMPANION

Weekly eight-page papers for the teen-age group. In lots of 5 or more addressed to one person, either publication, 12 cts. each subscription per quarter.

YOUNG PEOPLE'S WEEKLY

Sixteen pages weekly for those 18 to 22. In lots of five or more sent to one person, 17 cts. each per quarter.

CHILDREN'S DAY SPECIALTIES

Plays—Pageants—Program Helps—Cantatas—Buttons—Cards.

WRITE FOR CHILDREN'S DAY CATALOG, SAMPLE COPIES OF OUR CHARACTER-BUILDING STORY PAPERS, AND HALF-PRICE TRIAL OFFER

DAVID C. COOK PUBLISHING COMPANY
25-F LINCOLN STREET, ELGIN, ILLINOIS

THE THINNEST EVER MADE

The Scofield REFERENCE BIBLE

Printed on the new

OXFORD *ULTRATHIN*
INDIA PAPER

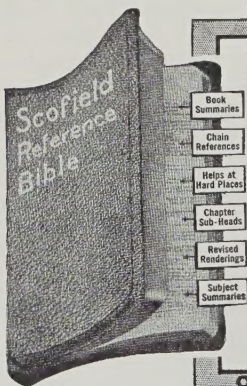
is the thinnest ever made being only $\frac{3}{4}$ of an inch thick.

Just Published—LOOSE LEAF EDITION SCOFIELD REFERENCE BIBLE

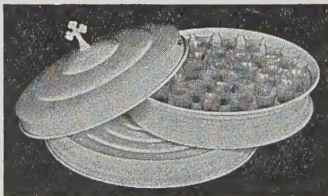
Large type, Oxford India paper, wide margins, Real Morocco, overlapping cover, 250 blank interleaving pages. No. 385x **18.50**

AT ALL BOOKSELLERS OR FROM THE PUBLISHERS

OXFORD UNIVERSITY PRESS, 114 Fifth Avenue, New York



COMMUNION WARE IN CHROME



Handsome as Silver Costs Less
Untarnishable Holds Lustre

ALSO IN

White De Luxe Finish and Aluminum

Our Six-Page Folder of MEMORIAL SUGGESTIONS illustrates our Brass Chancel and Altar Crosses; Offering Plates in Brass, Chrome, Oak and Walnut and Hymn Announcement Tablets. Send for your copy.

GOODENOUGH & WOGLOM CO.

296 Broadway

Dept. 7

New York

CHRISTIANITY IN BAD WEATHER

C. IRVING BENSON*

These are great days for Christians who have salt in them. Repeatedly in desperate, dangerous times, Christians have caught a new vision of Christ's plan for the world. They have seen afresh how Christianity must be applied to life. If this appears to be nasty weather for the churches it must be remembered that this is the very kind of weather when Christianity made its greatest advances.

THESE are days in which to read the New Testament, for it was written at such a time as this. To read the New Testament today is to read it in its own setting. The Book of Revelation, for example, becomes keenly alive when you study it in the light of a newspaper reporting the State dominance of religion in Germany and the cult of Hitler worship. What is happening in Germany today can only be described in the apocalyptic language of the Book of Revelation.

We lived through the dark years when the battlefields were irrigated with the blood of our fair youth. Still we endured as those sustained by vision and hope. Almost the whole world was engaged in a titanic struggle to vindicate the sanctity of small nations, the rights of minorities and the honor of justice. The cost in men and money was prodigious. If the nations waited until they had paid for the last war, there would be no fear of war in our time.

A Fool and His Folly

What has happened since the war can only be described in that vulgar simile of the Book of Proverbs: "As a dog returneth to his vomit, so a fool returneth to his folly." The nations are hurrying to rearm. War may come any day—war with new horrors and frightfulness beyond anything experienced in the last conflict. Things do happen which seem to give point to Bernard Shaw's suggestion that our world is used by the other planets as a lunatic asylum.

One by one the nations are accepting the conquest of Abyssinia. But the better mind of the world is perturbed and humiliated at seeing how a European Dictator "got away with" what is wrong before heaven and against humanity as well as a flagrant breach of international good faith, and how, against this crime, the solemn admonitions and half-hearted "sanctions" of the leagued nations were impotent.

*Melbourne, Australia.

The civil war goes on in Spain and defenceless citizens are being ruthlessly bombed in open cities. In the East, Japan is butchering the ancient land of China. The world horizon is ominous.

Wars and Rumors of Wars

"The sun," it was written, "shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the power of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven When ye shall see all these things, know that it is near, even at the door." Christian teaching has for many centuries found these majestic sayings hard to understand; but they seem written for a day like our own. Never was the sun more darkened, never were the powers of heaven more shaken, than in the tribulation of these years. "Nation shall rise against nation," we read, "and kingdom against kingdom, and there shall be famine and pestilences and earthquakes in divers places." "And ye shall hear of wars and rumors of wars." And, behold, all this has come to pass! But read the words that lift these dark sayings into the light: "Take heed," says Jesus, "that no man deceive you; see that ye be not troubled; the end is not yet; all these things must come to pass! He that shall endure to the end, the same shall be saved!"

Shaking the World

Christianity was born in a time like this. The early Christian community won its amazing victory against the opposition of a pagan world and the Church was established amid the ruins of a collapsed empire and a wrecked civilization. And the evidence of history is that Christianity made its great advances and won its resounding triumphs in chaotic days.

Turn up the Epistle to the Hebrews and read words like these: "Once again I will make heaven as well as earth to quake. That phrase,

once again, denotes the removal of what is shaken (as no more than created) to leave only what stands unshaken. Therefore let us render thanks that we get an unshaken realm." (Moffatt.)

The Epistle to the Hebrews was written to steady the Christian community in a time of break-up. It was, what we may call one of the earthquake zones of history. First Egypt had been overwhelmed by Greece, then Greece in turn was overthrown by Rome. Palestine had been unsettled by the introduction of Greek ideas and then conquered by the invading Roman armies.

When Jerusalem Fell

It was on the very eve of the terrible year 70 A.D. that this letter was written. Jerusalem was doomed. Tomorrow the holy city and Solomon's gleaming temple would be a pile of ruins. Rivers of blood would pour down the white steps of the temple and through the streets. The last vestiges of the Jewish State would be obliterated. All that the people of God held dear seemed thrown to the winds. It was a terrible time for both Jews and Christians; all that the long history of the Jewish people had erected was swept away and all that the followers of Jesus had laid their hopes upon seemed to suffer a similar fate. All round a sickening fear haunted men's hearts for it looked as if everything that made life worth living was shattered beyond repair. They sighed for the quiet comfort of former days. Altogether it was an age of revolutionary change—dynasties, philosophies and faiths were tottering everywhere.

Under such conditions some unknown Christian wrote this letter to the Hebrews the purpose of which was to confirm the fainting faith of the Hebrew Christians. The situation was not a call to fear, but a call to faith and receptiveness of God's grace whereby they might advance into new positions.

Behind the Roman legions, behind the decay of the tottering priesthood, the writer saw God and behind the visible human causes of the disquiet which reigns everywhere, we too, must see God.

Is It the End?

"This is the end of everything," some were saying. "No!" says the writer with the calmness of one who knows what is happening and sees the inwardness of things. "Things are shaking. Let them shake. This is just the time to make men discriminate between the real and the artificial. The removal of those things which can be shaken will show what are the things which may remain."

Change is always painful, as Carlyle said, We would much prefer to be left in peace. Yet change is a necessary law of life. One might think that some gigantic madman shook the

world in his fists, finding a drunken delight in destruction. But this writer heard a voice through the tempest "I shake"—it was the voice of Him that sitteth on the throne making all things new. He subjects all the work of men's hands to the law of change and thereby tests its worth. The shaking shocks of change try "the things that are made," the structures we build. So he tumbles down the lath and plaster hypocrisies leaving vindicated whatever is established in truth.

The Law of the Earthquake

An earthquake is less common than a sunrise, but both are the result of natural laws. Scientists tell us that the earth gives a shudder every ten minutes and a strong shudder runs through our planet on an average three times a year. Then at intervals the earth's crust heaves beneath men's feet and shakes their homes from off her until the old expression terra firma seems absurd. Yet these unheavals are necessary actions to which we owe the very ground we stand upon. Without them the land surface we inhabit would be neither fit for man nor beast. The earthquakes which seem so lawless have a constructive function.

A ghastly smooth world where dead things were not destroyed would be a hell worse than Dante ever dreamed of. The Psalmist spoke of some who "Because they have no changes, therefore they fear not God." That is the smug comfort of a well-fed fool. Is it ever good for men to feel permanently secure? What sort of character is produced in unassailed security? God evidently does not believe that motionless calm is good for any of us. Even the just must live by faith—not by security. Browning bids us:

"Rejoice that man is hurled

From change to change unceasingly

His soul's wings never furled."

Only through incessant reconstruction and readjustment can righteousness and truth and beauty emerge. Times of agitation are times of discrimination. The "things that are made" tremble in our hands that we may hear them saying "Arise this is not your rest." "Here we have no continuing city" or in Emerson's fine phrase "we are encamped in nature, not domesticated."

The Purpose of Change

Our attitude to change should not be that of conservatism or despair. We must learn its lessons and welcome its discipline. The very cause is the creative spirit of God. Change is not the foe of the soul, but its ally.

The world is being shaken and needs to be shaken. A world in which yesterday millions of men sacrificed their lives apparently in vain and in which today, other millions are denied employment, needs to be shaken and will con-

tinue to be shaken until men begin to see and desire a world that cannot be shaken.

The trouble we see about us is not the end of the world, but merely the end of much folly and miscalculation and stupidity.

It is a great time for Christians who have salt in them. Repeatedly in desperate, danger-

ous times, Christians have caught a new vision of the value of Christ's principles. They have seen afresh how Christianity must be applied to life. Do you think this is nasty weather for Christianity? This is the very kind of weather when Christianity has made its greatest advances.

WHY DON'T YOU WRITE?

WILLIAM C. ARBO

MY very good friend, Clair Carpenter has just experienced the thrill of selling his first story. My next-town neighbor, Ken Sollitt has recently contributed an article to a national magazine for ministers, and he tells me that a publisher is planning to bring out his book soon. In a tiny Vermont village, Mary Warren finds enough material in her own church to keep her busy preparing articles and stories for a number of papers which specialize in children's work. These all live in small Vermont towns. Yet, within the comparatively narrow range of their activities they manage to find opportunity for exercising their literary gifts.

This leads me to a statement of my main thesis. Every minister may discover for himself a wide field of interest and income in writing. I do not mean that every pastor will become a Jack London, or a Walter Lippmann. Nor would I suggest that great wealth will come to everyone who tries to mine for type-writer gold. But as a spare-time hobby, and as a method of supplementing a meager salary, free-lance writing is the minister's ideal avocation.

To demonstrate my point more fully, let us observe the achievements of Carpenter, Sollitt and Warren. The first gentleman is a very young minister in a village of about four hundred people. He has not yet taken elder's orders in his church. But he had some new ideas about worship in a rural field. He sat down with his choir director and planned out a revised order of worship for the morning service. Then he rehearsed his choir in the the new procedure and presented the results to his people. They liked his innovations so much that the new plan became a permanent feature of the church program. Encouraged by his success, the pastor described his adventure in worship in an article for the *Pastor's Journal*, a magazine published by the Home Mission Board of the Methodist Church. The editor accepted his effort, and a new author burst into print.

The case of Mr. Sollitt is a bit different. During his Seminary days, this young man

was given an assignment in the use of art in teaching religion. The subject gripped him so profoundly that he made a hobby of it. When he found himself pastor of a church, he put his theories into practice. Out of his work came a great mass of material which, during a free Summer, he organized into a book. For the last five years he has been sending that manuscript to various publishing houses. All of them admitted its excellence, but none of them felt able to assume the burden of its publication. One or two of the chapters have appeared as articles in church periodicals. All of them have been used by youth groups throughout the state. The author has based an unusually popular Summer Institute course on his investigations. And now, at long last his book is to see the light of day.

The story of Mary Shelburne Warren is perhaps the most interesting one of all. This very unusual woman calls herself quite openly the old maid who tells other people how to bring up their children. She always hastens to explain that her nieces and nephews are usually playing in her study when she is writing. This gives her a first-hand knowledge of her subject. Miss Warren lives in the town of North Pomfret, Vermont. There is a very active church in the community thanks to her own enthusiastic labors. The church school is a laboratory for her educational experiments. In it she works out courses of study and original teaching methods. Having completed her projects, she returns to her study and gathers the results into fascinating and suggestive compositions. On my desk at the moment are three articles which she has sold recently to the Methodist Book Concern for use in their *Elementary Magazine*. This organ, by the way, is an excellent market for any writer interested in children's work. Here are Miss Warren's titles: "A Sunday Afternoon," which describes a series of nature walks integrated into a definite religious experience for the children, "A Nature Study Experiment," in which the hills of this rugged state were made to praise their Maker, and "A Rich Program for a Rural Sunday School,"

in which the broader aspects of church school work in a small community were admirably treated.

Every minister who reads these lines is surely doing something a little bit unusual in his parish or church work. We all have ideas which are worth sharing. Each of us has discovered some new way of winning people; some unique method of preparing and preaching sermons; some fresh approach to our common problems. Editors are waiting to pay us real money for our discoveries if we can describe them in an interesting and attractive manner. More than that, there is definite disciplinary value in thus appraising our own work. It makes us study ourselves, evaluating our successes and discounting our weaknesses. Here are two or three suggestions as to the best way to go about giving our brain children to the world.

The first requisite is that we should study carefully the magazines to which we would contribute. The sad story of poor McGowan (the name is fictitious, but the facts are true) will show what I mean. We were rooming together at a Summer conference, McGowan and I, and during the night watches when comrades unburden their souls, McGowan commenced to bewail his literary failures. It seemed that editors had it in for McGowan. They spotted his stuff afar off, and reached for rejection slips before they slit open the envelope in which his material was sent.

In answer to my questions, McGowan declared that he had sent a sizzling denunciation of the social system to the *Christian Herald*. They had sent it back. He sighed deeply. They didn't dare publish it, he confided knowingly. It was too radical; too shocking, too utterly utter!

Now McGowan is just another country preacher like myself. He doesn't know any more about the social system than I do, which is little enough. If he had studied that particular market carefully, he would have learned that its editors accepted only authoritative articles by men who had done pioneer work in their particular field. Indeed, the *Christian Herald* sets exceptionally high standards, and rare indeed is the literary novice who can make the grade. But there are other markets in which McGowan might have sold his wares. Not that his tirade against the social system would have been particularly welcome. But he could have done other things which would have been much more constructive, and more acceptable. For instance, his denomination publishes an excellent line of Sunday School periodicals. He has, I know, the ability to write stories and articles which the editors of those papers would be glad to accept. But to meet their requirements, he must forget the social system for a while and interest himself in the people around him. In their ex-

periences, right in his own country village he could find ample material for effective writing.

In my own work, I have found it helpful in some instances to write to an editor before preparing a manuscript. Margaret E. Clemens, Children's Department Editor for the American Baptist Publication Society, gave me invaluable help on one particular occasion. Our church women had organized a mother's club, and I felt that their success deserved broader recognition. I got hold of the secretary's books, talked with the members, and found out all I could about what made their meetings so interesting, and why they enjoyed attending them. Then, I set out to write a three thousand word paper on the work of this group. Before doing so, however, I wrote to Miss Clemens asking her opinion of my plan. She replied that her budget was small, and any articles on the subject would have to be very short. So instead of one long story, I sent her six short pieces, varying from four hundred to six hundred words in length. My plan was to let her take her pick of the lot, and send the ones she rejected somewhere else. Imagine my surprise when she accepted the whole cargo and sent me a check for seventeen dollars.

Editors are on the lookout for new writers, and they are eager for new ideas. They welcome an opportunity to co-operate with promising beginners. Many a seasoned veteran reports that the correspondence he has had with editors about rejected stories has been more valuable than an expensive course of instruction. Indeed, in writing, the long, hard way of trial and error is the only sure way, and editors gladly help tenacious novices over the bumps. A short, clear statement of just what you plan to do sent to the editor whom you are trying to interest in your work is the first step toward success.

When it comes to actual writing, the minister's greatest pitfall is an artificial style. We want to appear polished and smooth. We ape the literary models of our college days. The result is a style that is stilted, cold, insincere. Few writers have taken the literary world quite so by storm as Mr. James Hilton, gifted English author of "Goodby, Mr. Chips," and "Lost Horizons." His comments on this matter of style in the March issue of the *Writer's Digest* should be helpful to any beginner.

"The only trick I know in writing," says Mr. Hilton, "is to have something to say, or some story to tell, and to say or tell it as simply and effectively as possible. The proverb in 'Alice in Wonderland' cannot be bettered—'Take care of the sense, and the sounds will take care of themselves.' So far as 'style' goes, I am a functionalist; if a sentence represents exactly the idea I wish to convey, I am satisfied with it. I dislike 'style' that employs unusual words with no intention but to startle the reader, or send him to the dictionary, or

give him the snobbish feeling that because he cannot properly understand what he is reading, he is therefore improving his mind enormously. And I am ready to use any words that seem useful whether the purists object or not—"intrigue," as a verb, for instance, which conveys to me a definite and needed shade of meaning between 'interest' and 'absorb.'"

The ace book in the field of fiction writing is Jack Woodford's encyclopedic volume, "Trial and Error." Its publishers claim that

before the prospective writer has finished it, he will have started to plan his first successful story. My hope is that by the time the reader has reached this point, he will have commenced to see in his own church program material and suggestions which, properly prepared, would make interesting stories and articles. If that be the case, far be it from me to keep any man from a worthy task. There are plenty of empty limbs on which to hang your clothes. The water's fine. Jump in and join the fun.

THE LOST NOTE OF PERSONAL TESTIMONY

GEORGE H. CREDEFORD

IT is interesting to observe that the authorship of much of the Bible is unknown. Many of its sixty-six books are anonymous. The titles that appear in our English versions are not in the original text. There is little or nothing in the books themselves to tell who wrote them. It is believed by quite a number of conservative modern scholars that some of the books are compilations; that is, several documents by unknown authors, bearing on the same subject, and brought together in each book. This is especially true of much of the Old Testament. In the New Testament we stand on more solid ground; yet even here modern scholars are by no means agreed as to the authorship of quite a number of its books. Thus we do not know who wrote much of the Bible.

This is significant. Here is a remarkable sacred literature, the most remarkable in many respects that the world possesses, a literature composed and assembled during a period of more than a thousand years, which has since profoundly and widely influenced mankind, lifting men to a higher moral and spiritual plane of living, wherever its truths have become known; and yet we know comparatively little about its authorship. Why? We do not really know. It would seem, however, as if God, in his all-wise providence, had purposely kept the sacred writers in the background, that men might the better receive his redemptive message into their minds and hearts. Peter, alluding to the authors of the Scripture, says in his second epistle: "Holy men of old spake as they were moved by the Holy Spirit."

A striking instance of what I am saying is furnished by the 66th Psalm. We do not know when, or where, or by whom, this psalm was written. What is its theme? An English

scholar tells us it is "Thanksgiving for Deliverance." The deliverance it celebrates is both national and personal. The first twelve verses strike the national, the last eight the personal note. In this way the writer speaks of God's goodness, first to the nation and then to himself. The national deliverance referred to may have been the destruction of Sennacherib's army in answer to King Hezekiah's prayer for the preservation of Jerusalem, or it may have been the nation's Return from Exile. In either case it was an occasion for thanksgiving. This, as I have said, the writer deals with in the first twelve verses; then, in the last eight verses, he speaks of his own deliverance.

Now this unknown psalmist, desiring to share the story of his deliverance, says in the sixteenth verse: "Come, and hear, all ye that fear God, and I will declare what he hath done for my soul." He then proceeds to tell what God had done for his soul. He says:

"I cried unto him with my mouth,
And he was extolled with my tongue.
If I regard iniquity in my heart
The Lord will not hear:
But verily God hath heard:
He hath attended to the voice of my prayer.
Blessed be God,
Who hath not turned away my prayer,
Nor his loving kindness from me."

Thus he tells what God had done for his soul. God, in answer to prayer, had delivered him from peril. He does not tell us the nature of the peril; it may have been physical or social, moral or spiritual. We do not know its nature. But more important is the fact that, in answer to prayer, he was delivered from it. What led the psalmist to tell the story of his deliverance? Three things: he felt an impulse

to express his gratitude and joy; he desired to tell others of his blessed experience; he longed to give God the glory. He was very happy, and he wanted to share his happiness; and so, in his joy, he wrote: "Come, and hear, all ye that fear God, and I will declare what he hath done for my soul."

We have here, you will observe, the note of personal testimony. The writer's religious life has attained self-expression. He does not theorize about religion, or discuss it objectively: he tells directly and quite simply what it has done for him. Though a bit reticent with respect to details, as might be expected, he gives us a glimpse of his inner life; he shares his experience, that we, too, may have a like experience. It is the note of personal testimony.

This personal note is always a vital characteristic of true religion. Whenever and wherever men turn from a life of sin to a life devoted to the service of God, whereby a change, either sudden or gradual, is wrought in their character, we have a right to expect their renewed life to attain expression in personal testimony. The impulse will be strong in them to tell others what God in his mercy has done for them. They will obey that impulse as often as possible. Their hearts will burn with loving desire to share with others all that their blessed experience means to them. Their religion will become vocal and very personal.

We find this to be true, first of all, in the religious experience of the Bible. There is much personal testimony in the Scriptures. This without doubt is, to a great extent, the secret of their age-long grip upon the minds and hearts of men, and makes the sacred book continuously the world's "best seller." "It find us," as a converted Hindoo once remarked. Consider the Psalms, for example. What a wealth of personal testimony they contain! Listen. "The Lord is my shepherd; I shall not want." "The Lord is my light and my salvation; whom shall I fear?" "I waited patiently for the Lord; and he inclined unto me, and heard my cry." This is also true of numerous biographical passages in other books of the Old Testament. The sacred writers have a vivid way of making the men, whose spiritual struggles they portray, confess the guiding hand of God in all their religious experiences. Witness this in the lives of Abraham, Isaac and Jacob; in the careers of Joseph, Samuel and David; in the achievements of Elijah, Isaiah and Jeremiah. These and others are made to strike the note of personal testimony in ways that are compellingly appealing.

Have we anything like this in the New Testament? We have. The woman of Samaria, to whom Jesus revealed her sinful past, said to her fellow Samaritans: "Come, see a man

who told me all things that ever I did: can this be the Christ?" The result? "Many of the Samaritans believed on him because of the word of the woman." The blind man of Jerusalem, whose sight our Lord restored, had the courage to face his enemies, and say of the Master: "Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see." When the apostles were brought before the Jewish Sanhedrin, and required to explain the miraculous healing of a long-time lame beggar, Peter, the spokesman, told them it was done in the name of the crucified and risen Christ, and said in conclusion: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Such was their sincere and courageous testimony.

The apostle Paul, as you know, was much given to personal testimony. His reported addresses and his letters abound in utterances about his own religious life. He often speaks of what God in Christ had done for him. He expresses himself on this wise: "Christ liveth in me;" "I can do all things in him that strengtheneth me;" "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of high calling of God in Christ Jesus." In such frank revealings of himself lies much of the abiding spiritual influence of the apostle's life and work. It is another and outstanding instance of the power of sincere personal testimony.

It is to be regretted that such testimony is the lost note of much of the religion of our day. In many of our churches there is a painful absence of vocal confession of allegiance to Christ. The old-time prayer meeting, with its evangelical vitality and spiritual warmth, is long since dead in many communities. In some places, where an effort is made to continue it, the results are disappointing; it continues, if at all, at a "poor, dying rate." And yet it was once the spiritual "power-house" of the church; a meeting, in spite of its cultural defects, that ministered helpfully to the Christian life of all sorts of people, both old and young, and frequently won recruits "for Christ and the Church." The failure of the church at this point today is a serious defect of the religious life of our time.

My thoughts, as I write, go back to the period of my youth. It was the decade in which Dwight L. Moody and his associates, by their earnest Evangelistic efforts, were leading a widespread spiritual awakening among the churches. I recall with joy the help I received in the early years of my Christian life (before I studied for the ministry, over 50 years ago), listening to the earnest prayers and words of personal testimony of men and

(Continued on page 256)

MEMORIAL DAY

CHARLES F. BROBST

MEMORIAL DAY, as we know it, is about 66 years old. It is true that even the Jews in Biblical times had their days when heroes were honored and remembered. But our Memorial Day is of recent origin. It was first known as Decoration Day because the graves of soldiers who served in the Civil War were decorated with flowers. This thought found a ready response in the hearts of the people and soon its observance became general.

The thought of Decoration Day, of merely decorating the graves of departed soldiers with flowers, was too limited. It gradually took on the name of Memorial Day which has a deeper significance.

It was first in memory of Civil War soldiers but it has rightly grown to include both soldiers and sailors, and also the defenders of our country in every conflict, from the Revolutionary War through the World War. It is now observed not only in America but it has caught the fancy of Europeans, who this day give honor to 30,000 Americans buried in eight American cemeteries.

This should be a day of reflection, a day of recollection and of memories. It is well to stop and pause today, to look back so that we may the better look ahead. By recalling the sacrifices which these boys made we soften our own hearts, we increase our sympathies and renew our determination to carry on for them.

These men whom we honor on Memorial Day, knew what it was to make sacrifices. They knew what it was to suffer, to have pain of heart, mind and soul, as well as body.

We must not forget that there were sacrifices at home also. Mothers and fathers gave up their sons, wives bade farewell to husbands, and still others denied themselves things to which they had long been accustomed so that the boys might have that which brought out their best. This was a demonstration of unselfish patriotism at home and abroad, especially where there was no thought of personal gain. Their unselfishness is worthy of emulation. It denounces the attempts which were made to get-rich-quick. It is a denunciation of the attempts that have been and constantly are being made to plunder the public treasures, to use public offices for selfish and private gains. Surely none such can enter wholeheartedly into this or similar celebrations today.

Our reflection teaches us that it is not a question of how long a person lives but rather how he lives. One of the soldiers who fell during the World War had on his person a

letter in which he made this statement, "The measure of life is not in its span, but the use made of it." These men deserve our thoughts today because their lives were devoted to patriotic purposes. Their bullets were not the bullets of bandits and robbers but of patriots who fought for a purpose not simply their own. For love of country these men died or were willing to die and thus made patriotism immortal.

The great Master loved His country. He came first to His own. He taught others to render to Caesar the things that are Caesar's. He was faithful to the traditions of His own people. Only did He clash with individual selfishness and sin.

Our reflection teaches us the value of peace. These mounds that we decorate remind us of the tremendous cost of war. History is replete with proofs that our liberty, our progress, our peace, has been bought with blood and tears. The treasures most valuable cost somebody something, not including the 15 billion dollars spent for war in the last two centuries. An estimate of the manpower that was utilized in the last war may be realized when we are reminded that if all these men would pass us here, ten men abreast, two seconds between each line, from daybreak to dusk, it would take 46 days for the last man to pass by. War at its very best is a monstrous evil and it is far better for us to preserve the peace that we have than to have to purchase it anew; to keep it rather than lose it.

This should be a day of inspection. We should examine ourselves to see whether we have kept faith with these courageous men. Do we appreciate, as we ought, the benefits that accrue from their sacrifices? Do we take up the quarrel with the foe? But what foe? During the days of 1917-18 it would have been the Central Powers. Our foe then would have been interpreted to mean the Austrians, the Germans. Now the heat and frenzy which was at its height then, has given way to more sane and sober thinking. We are not so ready to lay all the blame of the last war on our enemies in the war. Our real foe has never been the German. It is not now the man from Japan, Russia or any other country. The real foe is war itself. The real trouble is the institution of war. The trouble was not in the fellow in the other trench who spoke a different language. It was and still is the custom that puts fellows in trenches opposite each other to blow each other to pieces. That is the enemy which you and I must fight. Our boys

(Continued on page 255)

The Editor's Columns

On Mission Work

ON this particular incident I have meditated much. In a certain community is a Negro church. It is a rather old church as such churches go. In the past few years many of the members went on relief and they have been without the services of a regular pastor. In meditating upon the situation after speaking to some of the members I calculated that if every Protestant Church in the community gave only \$1 a month to help support this Negro congregation they could maintain a pastor of their own race. Then I mentioned this to several church groups.

I said we all help to send missionaries to the negroes in Africa so why not help to send a pastor to negroes in our own midst? They would receive more and better care from a man of their own race who knew and understood them. And it would be missionary work, too. But I was able to get nowhere. The plea invariably was that each group had its own missionary projects and so must support them. In all cases they were projects far away. I still think it would be a fine thing for the churches of the community to help this Negro church to maintain a pastor until it can get on its own feet again.

However, is not much of our missionary work like that? The appeal of distant parts exerts its influence. We can support such causes *in absentia*. We do not bother with the close personal contact. We let our contributions assume our responsibility. But there are many fields in many communities where a great many churches could do fine missionary work.

Often the reply is made: "But that group is of another denomination. Now if we could start a church of our denomination among them we would be glad to help." The time is here when we should forget that and work primarily for the Kingdom of God. If we could get Lutherans, Reformed, Methodists, Episcopalians, Presbyterians, Evangelicals, Moravians, Baptists, and all of the rest to support a pastor for a Negro Presbyterian Church, would that not be a wonderful thing? Yea, verily. It is a consummation devoutly to be wished.—W. R. S.

"WHY go to church?" The answer to that question tries the patience, faith and strength of every pastor. "Can't one be just as good at home? Can't one worship in the open?" (and thereby escape the offering, one might add). Well, perhaps, but experience and history show that the world's best men were church goers. When Abraham reached the promised land his first act was to build an altar, even before he pitched his tent. Isaiah was in the temple when his great experience came to him. Jesus the best man the world ever knew, went to church regularly.

Paul always went to church. Wesley was in church when his great inspiration came to him. George Washington gave orders that the officers of the Continental army should provide services for the men and he set an example by going himself regularly. Abraham Lincoln went to church regularly.

On the other hand 90% of the men serving prison sentences in our State and Federal institutions were not church goers. Psychologists say that most of the people who crowd their offices suffering from nervous disorders, are without religious faith. The burden of proof is upon the excuse maker. Our generation sees empty churches and over-crowded jails and sanitariums. This is more than coincidence.

—Charles F. Banning.

Bob

AND my friend, Bob, so the papers say, is dead, dead by his own hand. I am not so sure. And now that he is gone, our undirected tongues are more active than ever, hewing away at the remains of the sturdy civic, industrial and domestic roots he sent down.

Lightly we quote "tis human to err." Lightly we ignore "to forgive is divine." By our unfeeling castigation of him who errs we disclaim humanity. By our denial of forgiveness we divest ourselves of all claim to divinity. Strike humanity and divinity from our lives and the satanic reigns supreme.

Bob, human, erred. Our errancy differs from his only in direction. The Judge of the errant knows whose was the greater, knows by whose hand has life been taken. There are other more common instruments of death

than carbon monoxide, though they may be less frank and open in their tragic function.

Were we as ready to raise the hand of assistance as the finger of scorn, even the straying ass, falling into a pit, which incidentally seemed worthy of extrication at one time, might be saved, and ours the joys of saving. But our ways depart so tragically far from the way He indicated for us.

Why it should be I know not, unless it be our refusal to be either human or divine. Were one to air the filthy inner lining of the very skirts we draw about us that we be not contaminated by proximity with one we know to have "sinned," our smug pride would soon be dissipated, our superiority brought low. We ourselves are not free of the mess or the responsibility of it, which engulfed Bob. There is left to us no room to ponder just where the "I-Am-Holier-Than-Thou" rates in the great eternal scheme of things. You and I stand on dangerous ground when we approach one our "superior" righteousness stigmatizes, "Sinner" with even the slightest mental reservation as to our relative worth. You cannot meet a man unless you stand on his level, a level you may need climb to. You cannot lift a man unless he has fallen. The time help is blessed is when help is needed. Heart can never meet heart when one joys in emphasizing the slough in which the other appears to be wallowing.

Think of the errancy of your way. There is room for thought there. Remember the depths to which you are fallen rather than those to which you feel another has dropped. Let your hand outrun your tongue. There is no more fruitful field for the operation of the simple divine truth of the Golden Rule than right here. If you wish to merit the finger of scorn, point yours. If you wish to be damned by a sense of your depths of sin, belabor others with the hopelessness of their transgression, if you wish to despair, drive others to it. Its all so easy to do, but so frightful, so tragic.

I am not at all certain, not at all, that when the final reckoning has been made, if not to a greater degree, we will at least share equally with Bob what penalty may accrue to the arbitrary end of his way, which the papers and the busy tongues now lay to his hand.

Just

A Few Words From the Pastor

1. Jesus did not ask us to prove God's love but to proclaim it.

2. Man has discovered to his dismay that

the incense of self-glorification which he has been burning to himself has about run out and that it is not as pleasant as he thought it would be.

3. If they only knew it Christians possess something far more revolutionary than Communism.

4. The question is—is it better for a priest to offer his prayers in Latin in the presence of people or for the preacher to offer his prayers in English in the absence of the people.

—C. F. B.

BULLETIN BOARD SLOGANS

Life's greatest choices are rarely conscious choices.

Moses was a labor leader, but he collected no dues.

Dedicate your imagination to a worthy cause, if you want a real job.

Avoid the grandstand, if you want to know life.

The Church of Christ belongs on the main street.

The promise of greatness hovers over children.

There is glory in a finished record.

Many are glad the Church *exists* but do nothing more about it.

Faith in God and man is as vital to you as food and drink.

Many promising lives develop in "vacant lots."

All lost hopes were once vital inspirations. A harbor receives ships as well as sending them out.

Life is a panorama of needs.

A Sunday's journey may be from earth to heaven.

The city of God is within every man.

Clothes cover flesh and bones, not spirit.

Clouds of words remove Jesus from men's sight.

The spirit of Jesus in our lives will remain bright; Statues and books collect dust.

For some Sunday becomes *gas* and *oil* and *food*.

For others *gay* abandon in the Lord!

Jesus spent a lifetime living "Thy will be Done."

We live a lifetime and say, "My will is made!"

Few people are caught up into the seventh heaven spiritually.

It is too difficult to avoid the seventy times seven gambling nets.

CHURCH METHODS

Mother's Day

A day of inspiration, encouragement, and gratitude, not one of eulogy and sentimentalism.

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, 'Woman, behold thy son!'"

"Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

—John 19:25-27.

Mother's Day celebrates motherhood. It centers our attention on those who gave us birth and who, in our earliest years, gave life its direction. It is to their mothers that children look for those little things that make life so innocently happy and worthwhile. It is at their knees they kneel to learn their prayers of childhood, it is to mother they go when hurt or afraid and it is to mother that they look for comfort and advice as they grow in years. What a glorious privilege to be a mother. Today the nation bows its head out of reverence for motherhood, that kind of motherhood that is characterized by modesty, love, kindness, and Christ-like ideals. Let us thank God for Christian Mothers upon them rests the hope of America and the world.—(*Exchange*).

Proverbs About Mother

"A mother's love will draw up from the depths of the sea." (Russian)

"A good mother will not hear the music of the dance when her children cry." (German)

"Better the child cry than the mother sigh." (Danish)

"He who takes the child by the hand takes the mother by the heart." (Danish)

"No mother is so wicked but she desires to have good children." (Italian)

"Whom will he help that does not help his mother?" (Turkish)

"Buy land that slopes toward the center and marry a girl whose mother is good." (Japanese)

"A light heeled mither makes a heavy heeled dochter." (Scotch)

"A bustling mother makes a slothful daughter." (Latin)

"Heaven is at the feet of mothers." (Persian)

"At cleaning time everyone should yield to the mother with the broom." (Japanese)

"He missed it like his mother's blessing." (Irish)

"The beetle is a beauty in the eyes of its mother." (Arabian)

"An ounce of mother is equal to a pound of clergy." (Spanish)

Mother's Day Service

Prelude: My Mother's Bible.

Doxology:

Praise God from whom all blessings flow

Praise Him for mother's love we know

Praise Him for home and family

Our thanks we offer, Lord, to thee. Amen.

Invocation.

Hymn: "Faith of our Mothers."

Scripture: Proverbs 31:10-31.

Anthem: "The Sweetest Music."

Pastoral Prayer.

Reading: "A Mother to Her Son."

Prayer for Mothers.

Presentation of flowers to the oldest Mother in Church.

Solo: "Your Mother and Mine."

Offering, accompanied by cornet solo.

Hymn: "A Crown For Mother." (Tune, He Leadeth Me.)

Sermon: "Behold Thy Mother." John 19:27.

Duet: "As One Whom His Mother Comforteth."

Hymn: "Dear Mother, 'Tis for Thee." (Tune, God Save The King.)

Benediction.

Organ: "Home Sweet Home."

—D. S. Calkin, Pastor Baptist Church, Point De Bute, N. B.

One-Cat Power

A very useful Christian woman said one day that when she was a child she came across a sentence which changed her whole life. It was this, "And engine of one-cat power, working all the time, is more effective than an engine of forty-horse power standing idle." She said, "I realized that I was not of forty-horse power ability, and that my life would be narrow in many ways, and my opportunities likely to be few. But—one-cat power I did possess, and I determined to run my little engine steadily and regularly, with all the power and ability of which I was capable."

That determination gave her a life of unusual usefulness. She, like Paul, pressed toward the mark. Phil. 3:14. This figure of the race course is one of Paul's favorite figures. He says, "So run I, not as uncertainly; so fight I, not as one that beateth the air." The man who wins must put into the race every ounce of energy, strength, courage, and devotion. He must press toward the mark. To win the race of life, we must put into it the

same earnestness, all power of body, mind, and heart—every fibre of soul.—*R. A. Lapsley, Jr., Roanoke, Va.*

Rural Life Sunday (Rogation)

Rural Life Sunday originates far back in the religious life of the world. Peoples who had to sustain themselves by their labor in field and forest, and on the seas, early recognized their dependence upon those forces which later were called supernatural. There was constant effort to enlist the help of these supernatural forces in the struggle for making a living. They held feasts of burnt offerings and rites of blessing for the first fruits of the soil and for the first born of the flocks.

The early Church made Christian replacements for these observances and called them Rogations. Days were designed for solemn processions to invoke God's mercy by means of litanies, but with no particular rural emphasis.

Rural life Sunday was launched at a meeting of the International Association of Agricultural Missions, January, 1929. A resolution was adopted requesting the Home Missions Council to promote observance of the fifth Sunday after Easter each year as Rural Life Sunday. You may address inquiries to 105 East 22nd Street, N. Y. C.

Subjects and Texts Suggested

"The Spiritual Interpretation of Creation." Gen. 1:1.

"Surplus and Dearth." Gen. 41:47-48, 53-57.

"The Holy Earth." Ex. 3:5.

"Scientific Farming." Lev. 19:19.

"Dangers of an Unearned Prosperity." Deut. 6:10-15.

"Friendly Country City Relations." Deut. 28:3.

"A Musician With the Sheep." I Sam. 16:19.

"Soil Conservation." Jer. 4:3.

"Conservation of Forests." Jer. 17:8.

"Rural Background of Jesus." Matt. 1:1-25.

"A Mustard Tree Vibrant with Song." Mark 4:30-32.

"Consider the Lilies of the Field." Matt. 6:25-30.

Service

ORGAN PRELUDE

PROCESSIONAL HYMNS "The Church in the Wilderness."

CALL TO WORSHIP:

Sing, O ye heavens, for the Lord hath done it;

Shout, ye lower parts of the earth;

Break forth into singing, ye mountains,

O forest, and every tree therein.

—*Isaiah 44:23*

Sing unto the Lord a new song,
And His praise from the end of the earth;
Ye that go down to the sea,
And all that is therein,
The Isles, and the inhabitants thereof.

—*Isaiah 42:10*

RESPONSES:

Leader: For all the generations of tillers of the soil who have found, in the mysteries of Thy seed, daily bread for the world,

People: We thank Thee, O Lord.

Leader: For villeins, cottars, and yeomen of old who crossed the sea to fell in virgin forests Thy mighty trees, to plough Thy resisting native earth, and to transform Thy wilderness into fruitful farms with amber fields of grain,

People: We thank Thee, O Lord.

Leader: For farmer pioneers who penetrated Thy dense forests or built their homes in solitary loneliness of Thy silent and expansive plains,

People: We thank Thee, O Lord.

Leader: For frontiersmen who blazed their trails through Thy trackless wilderness, which knew no bounds except Thine ocean shores,

People: We thank Thee, O Lord.

Leader: For rural lands that yield the nation's priceless crop of happy childhood which sustains the countryside and replenishes and purifies the life of cities,

People: We thank Thee, O Lord.

Leader: For the homely philosophy of brooding minds, for courage and self-sacrifice in never-ceasing and often-unrewarded toil, for open hospitality of friendly homes, for faith that risks seed in soil and for trust that is sure of Thy harvest time,

People: We thank Thee, O Lord.

Leader: "For the long, long patience of the plundered poor," the exploited slaves of the soil,

People: We thank Thee, O Lord.

Leader: For the spirit of unrest and the hope for a more abundant life, among tax-burdened farmers on depleted soils, sharecroppers caught in a vicious economic system, subsistence families on marginal lands, factory-hands in mill town industries, fishermen without equipment to gather the harvest of the sea for a meagre livelihood, and destitute farmers amidst famine, dust-bowls, and drought-ridden deserts.

People: We thank Thee, O Lord.

Leader: For the Christian farmer's belief in Thee, the living God, and Thy over-shadowing providence,

People: We thank Thee, O Lord.

Leader: For the revelation of Thyself in Jesus Christ our Lord, whose feet traced with beauty and with healing the country roads of rural Galilee, whose words of life were spoken from wayside pulpits to the listening multitudes on encircling hillsides, whose heaven attuned voice called across blue waters to humble folk to become fishers of men, who made the

mountain fastnesses and secluded gardens his sanctuaries of prayer,

People: We thank Thee, O Lord.

HYMN: "Fairest Lord Jesus."

SCRIPTURE: Job 38:1-37.

PRAYER: "Our Father in Heaven, Lord of Field and Forest, Hill and Stream, we thank Thee for the manifestation of Thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are Thy good gifts to us. As Thou hast made us to have dominion over all the work of Thy hands, help us, by Thy spirit, to enter into our heritage, esteeming it a high calling to be Thy husbandmen. Help us to be mindful of Thy partnership in all the cultivation of our gardens and the care of our flocks and herds. And when the ground hath brought forth plentifully and earth hath yielded her increase may we know that Thou hast given us our daily bread, and give Thee thanks."

"Kindle our spirits ablaze with the glory of service for Thee,
With the fierce and passionate joy of giving our lives to Thy Cause
As the dying sun sets the Heaven alight with the flame of his death."

In Jesus name, Amen.

OFFERTORY—DOXOLOGY.

SERMON (for text and subject see suggested list below).

RECESSIONAL HYMN: "The King of Love My Shepherd Is."

BENEDICTION.

Mother's Day Program

(Designed for a Mother's Day observance in which Mothers and daughters, sons and husbands co-operate. Suitable for the Community or Parish Hall, or Dining Room. "Little Letters to God," by Margaret Sangster, just published by Round Table Press, will be needed. The price is \$1.50, your library may have it, or someone can be found to donate the volume.)

Have mothers answer the following questions, at least a week before program.

1. Favorite Hymn.
2. Favorite Scripture Verses.
3. Favorite Flower.
4. Favorite Popular Songs.
5. Favorite Popular Entertainer.

Address one of these to each mother for filling in, and someone may be assigned to call for them. Answers should be tabulated. If many choose the same Hymns, or popular songs, these may be put on the program where suitable. If the list is long, and varied, only one verse of each should be used. Arrange the flowers for the guests according to their choices, and use the same flowers on the place cards for the table after the program.

A novel display of family keep-sakes, dresses of a former day, outgrown baby things, hats, shoes, umbrellas, walking sticks, family albums, will create interest and old dishes and

glassware will add color as well. Care should be exercised, so keep-sakes will not be damaged. Old school books, flags, etc., will be suitable. Where the descendants of citizens of foreign lands are Church members, enlist their help in giving costume dances and folk songs.

The program should be opened by the pastor with formal prayer, everyone joining in the Lord's Prayer. Hymns and songs are chosen from the list offered by the mothers themselves, and used as suitable. Popular entertainers named by the mothers may be impersonated by anyone with such talent. After your "fun" part of the program is over, arrange for the following:

1. Favorite Scripture verses named by mothers, read by men or young men.

2. From "Little Letters to God," read (One person take first portion, pastor take prayers) pages 65-70. Pages 89-92, pages 55-59. Turn to page 48, have a young mother read to top of 52. Have grand-mother read page 97, and a young woman give the poem on 98. No titles should be given to any of these readings, and it would be well to have the readings copied and assigned before the program.

3. Have man read:

"The act of thanking God for things gives us a renewed sense of their worth. Our experiences drift past us but half-tasted, unless we make some effort to retain them and preserve their flavor. Thanksgiving should cover the whole range of experience from bodily sensation to spiritual joy. Rupert Brooke, whose rich young life was cut off at Gallipoli taught us to find satisfaction in the simplest things of life. In 'The Great Lover' he gives the names of some of the things he loved—

"White plates and cups, clean-gleaming,
Ringed with blue lines; and feathery faery dust;
Wet roofs beneath the lamp-light; the strong crust
Of friendly bread; and many tasted food;
Rainbows; and the blue bitter smoke of wood...
Sweet water's dimpling laugh from tap or spring;
Holes in the ground; and voices that do sing;
Voices in laughter, too; and Body's pain
Soon turned to peace; and the deep-panting train;

Firm sands; the little dulling edge of foam
That browns and dwindles as the wave goes home;
And washes stones, gay for an hour; the cold
Graveness of iron; moist black earthen mould;
Sleep; the high places; footprints in the dew;

And oaks; and brown horse-chestnuts, glossy-new;

And new-peeled sticks; and shining pools on grass;

All these have been my loves."

"All these" may help us to realize God and awaken us at some point or other to the good, the beautiful and the true. (*C. Irving Benson, Melbourne, Australia.*)

Pastor: "I am sure that this is the way to enjoy life. I know that it is the way not only to escape the strain and pressure of a busy programme, but to make us equal to our tasks. The littleness and meanness of our troubles and perplexities of our own behaviour are dissolved when we review our sense of the loveliness of the world in which God has placed us."

Instrumental music or songs.

Have someone give statistics of number of baptisms, marriages, etc., all of which is stimulating to church members. It would be interesting to have testimonies as to why they go to Church or Sunday School regularly.

Close with favorite songs.

The Enterprise Corner

"I got the idea from my mother," said Mrs. Gray. "She always kept all the things she intended to do in one room, if possible, and we called it the *Enterprise Corner*. I took the idea to Church with me, and in addition to many other things, we have a large bulletin board in our *Enterprise Corner*. On this we keep posted the goals we hope to accomplish at a given time."

Here is a copy of an *Enterprise Corner* from a Church Bulletin, circulated among members weekly.

Enterprise Corner

To service others rather than ourselves.

To increase membership by 15%.

To have the best Sunday School in eight years.

To increase Teaching force by five.

Each class to bring in ten new members.

Ten new members for each division of Missionary Class.

100 new members for Men's Discussion Group.

15 new members for Choir.

A thorough canvass with every individual co-operating.

Reduce debt by \$2000, and use interest for Memorial.

Rose Communion Service

The Church of the Redeemer, Brooklyn, New York, Dr. Thomas J. Lacey, pastor, observes a Rose Communion Service in the spring of each year, in remembrance of Joseph's staff that blossomed into a rose bush in the legends of the Holy Grail.

The service is observed in the evening, the

church lighted only from the altar radiant with candles. White roses are distributed to each communicant.

The Vacation Bible School

There are only nineteen children living in Kasbeer, Ill., but more than a hundred reside in the surrounding country. For years the local church had been trying to reach these boys and girls for the Sunday School, but the efforts of pastor and people were unavailing.

Then the Vacation School plan was proposed. It was suggested that the church go after these children for a week-day school in June after the public school was over. As the plans began to unfold the difficulties also became apparent. Would the children be interested? Would their parents spare them during the busy season on the farm? How would they be transported? Where could the teachers be obtained? Who would finance this new and uncertain project?

Success Looming

Feeling that God was leading, the questions were for the time being set aside, and a survey committee was appointed to canvass every home in the neighborhood. This was completed in one afternoon, and 150 children of school age located. Further encouragement came when many of the parents indicated their willingness to release their children from work that they might attend such a school.

Then began the task of securing teachers. None except the pastor had training in this work and consequently all were backward about participating in a project in which they had no experience.

The problem of transportation was quickly solved when the community learned more fully of the enterprise. Twenty-two automobiles were donated for this purpose, and in the two weeks of the school the children traveled approximately 1,860 miles, some as far as twenty miles each day.

Getting Ready

Several weeks before the opening the pastor conducted a training class for the teachers and superintendents.

Finally the opening day arrived. Fourteen superintendents and teachers were ready to begin an intensive program of Bible teaching for three hours each day. There were 135 boys and girls to greet them, eager with anticipation and excitement. The daily program divided itself into periods according to a well ordered schedule, which was adhered to rigidly. Following a quiet and worshipful meditation, there was Bible memory work, Bible stories, Bible drills, Bible songs, and finally handwork. The school was primarily a Bible school, and the children did not come for any other purpose than to learn God's Word and how to become acquainted with Him. Their interest and attention can be ascertained by the fact that

98 per cent was in attendance from start to finish, no one being absent except on account of sickness.

The financial problems were solved at the closing program, when the parents placed in the offering a sum practically sufficient to meet the expenses.

Far-Reaching Results

All through the autumn, winter and spring the children waited anxiously for the vacation period to come. On the opening day of the second year 148 were enrolled. While the school has only been in session for two summers, the following results have become apparent:

1. The community realizes anew that the church is a vital part of its life.
2. The school is providing a means of definite Christian service for the members of the church, and had added to their spiritual growth.
3. The children reached are coming to the Sunday School, so that the attendance of the latter has been doubled. The church attendance has also been greatly stimulated.
4. Parents have become interested in the church. The members of one family reached for the first time, have united with the church and become some of its most active workers.
5. A love for God's Word is being created among the children, some of the older ones now being members of a class of seventy-one studying their second course through the Correspondence School of the Moody Bible Institute.

Some one has said: "Pains, brains and prayer are an irresistible trio. When fingertips, gray matter and knees get into action great results always follow." The Kasbeer church has indeed proved the truth of these statements in its Daily Vacation Bible School.—*Harold E. Garner, in Moody Monthly.*

Greatest Easter Sunrise Service

One hundred thousand people were expected to attend the Easter Sunrise Service at Temple University Stadium, near Philadelphia, conducted annually by Messiah Lutheran Church of which the Rev. Dr. Ross H. Stover is pastor.

The service for this largest gathering of its kind in America was to be elaborate and distinctively beautiful. Hundreds of people assembled to create a huge living scene of the Resurrection. A cross of 42 violinists in white garments placed in the background of a great black-robed choir; twelve trumpeters and two small page boys dressed in white stand above the choir; over them appear the words "He is Risen;" and high above all shines a great illuminated cross.

Dr. Stover preached on "What Easter Means

to the Christian" and Dr. Charles E. Beury, president of Temple University brought Easter greetings. Music was supplied by the massed choir; the violinists; Edward McHugh, the WJZ Gospel Singer; Fritz Krueger, radio and concert artist; the Graham singers; and many others. Walter Eddowes led the singing of the huge assembly.

Opening The Old Testament

A paper bound book, 8½ by 11, written to be completed by the reader. Margaret Dulles Edwards, published by Scribners, price \$1.00. Since everybody likes work that is play, this book in five sections will be an instant success in Bible Study.

Part 1. Land and Book.

Part 2. Shepherd Tribes Build a Nation.

Part 3. Nation Becomes Important.

Part 4. Nation is Divided.

Part 5. Nation is Conquered.

The Old Testament as the story of human life in its relation to God is ageless and timeless, and this volume offers the opportunity of sharing in some of these experiences, thereby making them a part of our lives as a basis for spiritual development.

While the book is designed for Junior High School pupils, it will be of interest to any age group, for individual study or group study. Facts required in some of the lessons will require study and research, while other require opinions, judgements, and conclusions. The use of this book will lay the foundation for some dramatic work of distinction.

Pastor's "Anti-Creed"

Dr. William L. Scheduling, pastor of Mount Tabor Lutheran Church, Syracuse, N. Y., was recently requested by Mr. Frank Gannett, publisher of a chain of newspapers in New York State, to offer a comment on present-day conditions. Dr. Scheduling then wrote what he terms an "anti-creed" that has been widely used by the Gannett publications.

The statement follows:

"I do not believe in an all powerful government by one man, an unmaker of democracy.

"I do not believe in the lordship of public officials; nor in a class brotherhood of men; nor in the persecution of those who by accident of birth are rated dangerous; nor in subversive activities in the name of freedom; nor in a Godless society or a Christless Christianity; nor in the strife of class, race and clan, the un-American way to redeem the economic ills.

"I do not believe in the super-wisdom of the State; nor in any administration as the sole master of man's body and soul; nor in the surrender of liberty to gain the promised abundant life."—*Lutheran News Bulletin.*

T H E P U L P I T

A MOTHER AT THE FOOT OF A CROSS

TALMAGE C. JOHNSON

"Now there stood by the cross of Jesus His mother." John 19:25.

MARY, the mother of Jesus, stood at the foot of His cross. Where else would you expect her to stand? Real mothers always stand at the foot of any cross on which a child of theirs is crucified. Rudyard Kipling knew well the mother heart when he wrote:

"If I were hanged on the highest hill,
Mother o'mine, O mother o'mine."

Napoleon Bonaparte is said to have been asked on one occasion, "What is the greatest need of France?" To which the Corsican conqueror, not noted for his tender emotions, replied, "The greatest need of France is good mothers." That has always been the world's greatest need. And thank God the world has had and still has a host of them.

I

The older generation used to wonder what kind of mother the war period flapper would make. The truth is that she has made about as good a job of motherhood, as did the maidens of an earlier period. They stand as bravely and as devotedly at the foot of a cross as any mothers the world ever knew. And they've set out intelligently to decrease the number of crosses.

Mother love is the best picture that men have of divine love. Like God, mothers always see the best in us. Because they do we become better men and better women. Many years ago I heard a Chautauqua lecturer tell a story that ought to be true, whether it is or not. A little boy came home from school one day, according to the lecturer, to tell his mother that his teacher had called him a blockhead. With the child's hand in hers she went to the school next day. Looking the teacher in the eye she said, "Teacher, I know this little boy better than you do. I know that some day he's going to do something big and fine for the world." And as the child heard his mother's declaration of faith in him, he resolved in his boyish heart that when he grew up he would do something big and fine for the world. And he did. That

little boy was Thomas A. Edison. That's the way God loves us. That's the sort of faith He has in us.

God's love and mercy never fail. Now and then an unnatural mother fails her child on the cross. The mother of Lord Byron failed him. His poor deformed foot she despised. What wonder that the sensitive soul of one of England's greatest poets grew even more twisted and deformed than was his foot. But God never fails. He stands at the foot of every cross on which his children suffer. True mothers stand there, too.

John Masefield asks:

"What have I done to keep in mind,
My debt to her and womankind?"

You and I also need to ask ourselves that question. We honor our own mothers only as we honor womankind. Sweet sentiments about motherhood have their place, but they mean little unless we bestir ourselves to better the lot of mothers everywhere. The death rate of mothers at childbirth is still appallingly high. Doctors tell us it could so easily be reduced. The crosses on which children suffer still are tragically numerous. Society could so easily decrease their number. In honor of the mothers who bore us, for the sake of the God who loves us with even greater love we must support every movement and every agency that seeks to make the world a better place for mothers and their children.

II

Though she stood at the foot of a cross with bleeding heart, the mother of Jesus was blessed among women. Her son was the Saviour of men, the Redeemer of mankind. And the wages of motherhood are the achievements of those to whom they have given life.

Dr. Francis Pendleton Gaines, President of Washington and Lee University, tells an old legend. According to that legend, Mary, after the crucifixion, loved all children. She used to stop on the streets of Jerusalem to watch the children at play. One day as she stood thus watching a group of happy little ones, another woman drew near and stopped also to

watch. Something in the common interest of the two women in children drew them together and they fell into conversation.

"I once had a little boy, a curly-headed little boy," said Mary. "When the day was done and he was tired from play, he used to come into the house and climb up on my knee and nestle his little head against my breast. And I would tell him the old, old stories of our people and sing to him the old, old songs that David used to sing."

"I also once had a little boy, a bright-eyed little boy," said the other woman. "When the day was done and he was tired from play, he, too, would come into the house, and climb up on my knee, and nestle his little head against

my breast. And I would tell him the old, old stories of our people and sing to him the old, old songs that David used to sing." Turning then to face Mary more directly, she asked, "Who was your little boy?"

"I am the mother of Jesus, whom they crucified," answered Mary. "And who was your little boy?"

The other woman bowed her head and tears trickled down her cheeks as she whispered, "I am the mother of Judas Iscariot."

Yes, there is always a mother at the foot of a cross. Blessed is she among women, if that cross lifts high among men a servant of mankind. Crushed and forever hopeless is she among women, if upon that cross is hung a traitor to the Lord of Life.

GOD'S GRAND AMENS

HARRY W. STAVER

"Amen: Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever. Amen." Rev. 7:12.

ONE of the most radiant bits of writing, at least to me personally, is the poem entitled "*The Lost Chord*." Adelaide Anne Procter is the author.

"Seated one day at the organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys.

I know not what I was playing,
Nor what I was dreaming then,
But I struck one chord of music
Like the sound of a great Amen.

It flooded the crimson twilight
Like the close of an angel's psalm.
And it lay on my fevered spirit
With a touch of infinite calm.

It quieted pain and sorrow
Like love overcoming strife,
It seemed the harmonious echo
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loath to cease.

I have sought, but I seek it vainly,
That one lost chord divine,
That came out of the soul of the organ,
And entered into mine.

It may be that Death's bright angel
Will speak in that chord again,
It may be that only in heaven
I shall hear that grand Amen."

A man said to me the other day, when I asked him how life fared, "I'm tired, tired of everything. If someone hit me hard on the head it wouldn't hurt at all." That is the modern mood echoing the ancient mood of the preacher in Ecclesiastes, "Vanity of vanities, all is vanity. All things are full of weariness: man cannot utter it." That is no isolated feeling in our world today. It is a rather widespread persuasion. Men have drained life's cisterns dry and they have no source of supply with which to replenish them. Why is life such a struggle without any sense of serenity and so full of pain and so empty of promise? That is the reason. They, like one of Browning's characters, "have labored to put out their life." The grand *Amens* have "trembled away into silence." And man longs to hear them again.

There is something valid in the "Quiet Time" of the Oxford Movement. There is something to the exhortation, "Be still and know that I am God." There is something in Thomas Carlyle's counsel to the students of Edinburgh University, "Consult the Eternal Oracles and turn a deaf ear, for the most part, to the noises and menacings and deliriums of the world." There is something to be learned from the manner of the man of whom Victor Hugo writes saying, "This man, though full of pre-occupations and stern cares, lost himself in the ineffable sweetness of the Infinite." And there is something to Jesus' admonition, "Enter into thy closet and close the door and pray to thy Father in secret."

The lines, with which we began, speak of a wondrous chord of music that came out of "the soul of the organ," a chord of music "like the sound of a great Amen." For the moment

it "quieted pain and sorrow" and "linked all perplexed meanings into one perfect peace." But it "trembled away into silence" and its grand *Amen* ceased. And the heart that it lighted for the moment was left longing through all its days to hear it again. And as one ponders that one thinks of *God's Grand Amens* which do not tremble away into silence to leave us wistful, wondering, waiting.

Such is the *Grand Amen of God's Word*. How radiantly is the contrast written, "The grass withers and the flower fades, but the Word of our God abideth forever." And how victoriously does Christ proclaim, "Heaven and earth shall pass away, but my word shall never pass away." Who can know to number the times the *Grand Amen of God's Word* has touched men's fevered spirits with infinite calm, flooded the crimson twilight of trouble and tears with an angel's psalm, lifted life out of its perplexed meanings into a pattern of perfect peace and caught the soul up into the

glory of a hope that is "greater than history."

Such, too, is the *Grand Amen of the Saviour's love*. That never "trembles away into silence." "Having loved us from the beginning, he loved us unto the end" and he loves us now. Nor is it any marvel that one hymn writer should sing of the "Love that will not let me go" and another should exult saying, "Love Divine, all loves excelling, Joy of heaven to earth come down." Nor yet again that a third should rejoice that "The love of God is broader than the measure of man's mind and the heart of the Eternal is most wonderfully kind."

It is not mysticism, nor mystery, that speaks in God's Word and sings in the Saviour's love. It is the eternal concern trying to redeem men from wasting their lives or finding them too weary to want any more. We do not need to wait for "Death's bright angel," nor yet for heaven, to hear *God's Grand Amen*. It is vocal here and now and as near as the listening heart.

COMFORT

WILLIAM R. SIEGART

"Comfort ye, comfort ye my people, saith your God." *Isa. 40:1.*

SO the prophet began his great sermon during the exile. The people were in sore straits. Jerusalem had fallen. Thousands had been taken captive. In a strange land they found it hard to worship. Many hung their harps on the trees, sat down, and wept. If any people needed comfort it was those exiled Jews.

But what sort of comfort did God intend these people to have? What is meant by comfort anyway?

As we usually think about it we consider comfort to be freedom from want or care. Folk often say, "Give me comfort." "Oh, if I could only get comfort." Such an attitude is not exactly what the Lord means when He says He will bring comfort to His people. It is not an attitude of resignation, free from all worry or care, which God gives us. That is entirely negative. Our God is positive. In the use of a living language words often change their meaning. Our word comfort means something entirely different from what it did years ago. Comfort comes from two Latin words meaning to be brave (*con-fortis*). That is the meaning of comfort in this text: Make my people brave. Give courage to my people. In other words, God would have his people strong, brave and courageous.

There are three chief ways in which we may face life. We may run away from it and live in a dream world. We may make excuse, ra-

tionalize and live in a world of sentimentality. Or we may face life courageously and be brave with the power of God's Spirit. Upon our own choice will depend the method we pursue.

Those who run away from life will find disappointment. One never sees much of life or gets much from life by running away from it. This seems so self-evident that we wonder why folk have not learned it before. Yet many there are who try to face life in just that way. Every time an experience comes to them which is not pleasing they seek some way, in denial or otherwise, of escaping from it. This is a very foolish way to look at life. Yet there are sects of one kind and another who have thousands of followers simply because they teach such a view of life. What does it accomplish? What does it achieve?

Sometimes those who seek this way of life become defiant. They speak to God in words like those which Goethe once wrote:

"Ye set our feet on this life's road,
Ye watch our guilty, erring courses,
Then leave us, bowed beneath our load,
For earth its every debt enforces."

But here too is folly. Not by accusation and blind defiance shall man achieve. Bitterness, hatred and such things flow from such a course. Certainly in seeking comfort by such means man will find disappointment.

Others come in an attitude of excuse. They will attempt to rationalize their actions and find reason for them. They do not seek the right way. Instead they attempt to make ex-

cuse for their own way. They try to justify themselves. This method is wrong, because it is not God's way. Of course, these folk find life difficult. They want comfort, a comfort that is sentimental and seeks to justify their own course of conduct.

It is hard for such folk to face themselves. They do most anything else, because to face themselves would mean to give up certain of their pet ideas. They are prone to blame anything but themselves. Elmer Murphy wrote in *The Commonwealth*: "The American still clings to the belief that a mechanistic messiah will confound his enemies and place him back in the seat of the mighty, without any effort on his part. He still believes that a wrong world can be made right merely by enacting laws and that the real business of life is not done by the individual but by the system. The individual was overtaken by the catastrophe not because he had failed to control himself, but because he had not properly controlled all the circumstances under which he had worked and lived." To this he added: "The hope of redemption by adjustment rather than by reform persists. We still believe that the world is all wrong, but we are all right and that we need not a change of heart but a change of system."

So we have tried to change the system and the organization but we shall get nowhere unless we face ourselves with the Christ. A comfort which seeks to create an easy going optimism is false because it cries: "Peace, peace," when there is no peace.

For the actual peace and comfort which brings security to the hearts of God's people is the peace and comfort which comes from a changed soul. Louis the Great once said to the court preacher: "Massillon, I have heard many great preachers and have gone away satisfied with them. But every time I have heard you, I have gone away dissatisfied with myself." That is real preaching, because the function of preaching is not to receive praise

from the preacher, but to change life.

It is in the actual facing of life that we realize our need of real comfort. Those Jews in Babylon could not worship again until they came face to face with their actual situation. Then came the prophet crying: "Comfort ye, comfort ye my people, saith your God." But what was to be that comfort? It was the Messiah. Before His advent the forerunner would come. The way would be prepared. Then came that tremendously moving message from the throne of grace. It was this: "Repent ye!" Ah, Jesus did not come with a sentimental comfort telling all men that peace was in every heart and soul. He did not come and set His seal of approval on all man's life and action. Not so. He came with real comfort. His was real peace, even the peace of God which passes all understanding. He brought men face to face with themselves and their lives. He taught men to mirror their lives by the Divine. Until men face themselves before God they cannot find the life which is everlasting.

Then before His earthly departure He promised another Comforter. But again He would be no sentimentalist. He is the Spirit of Truth which leads men into all truth. Peace, happiness, joy follow from the soul dedicated to the Spirit of Truth.

Then the soul so filled with the Spirit faces life bravely and courageously. No fear is there. Instead there is serenity of soul. What-e'er betide that soul will go along the way with the Christ. What is there to fear? Pray therefore, "God give me comfort. God give men strength and courage. Let me face life with Thy Spirit. Let me do Thy will."

Comfort ye, comfort ye my people, saith your God. Make my people strong. Make my people brave. Make my people courageous. This life is not our end. Come what may, let storms and troubles assail, God reigns evermore. Ours is a heavenly city. Ours is an eternal life. Be strong in the Spirit of God.

NUMBERING OUR DAYS

CARL S. WEIST

"So teach us to number our days that we may get us a heart of wisdom." Psalm 90:12.

SO teach us to number our days, to come to a keen consciousness of years moving swiftly past us, that we may get wisdom into our living, says the Psalmist.

For life is so brief. An author has termed it "a caravan crossing a desert." It comes into view out of the dimness, moves for a time in a serpentine trail, clouds of dust rising to obscure the vision, halts by an oasis for a

moment, then at nightfall passes out of sight into the same dimness. Except for a few tracks in the sand, soon obliterated, there is no evidence of the passing. The years swallow it up, even the memory.

That is a strange book, "The Years," by Virginia Woolf. On first reading one wonders why it held first place in sales over our nation for so long; on second reading, we begin to see. It is the mystery of the years that holds us as in a spell. There is no plot to the story

excepting as your life and mine have plot to them; the book is the simple annals of an English family from 1880 to the present moment. The curtain is lifted in 1891, and we have a glimpse of the boys and girls growing to manhood and womanhood. Again in 1907 the curtain is drawn for a moment, and so on through the years, 1908, 1910, 1911, '13, '14, '17, '18 and into the present day.

In this family are the father, the mother, who dies early in the span of years, there are the children: Eleanor, Edward, Delia, Milly, Rose, Martin, and Morris. Since there is no plot, we will not stop to try to find one, but dig into those years for some thoughts which may help us to live our days more worthily.

We do not turn many pages until we are confronted with the irrevocableness of time. It cannot be stopped. It cannot be called back, rescinded or repealed. It runs on like sand through an hour glass. When it is done, it is done, and that is the end of it. When we have lived this minute now slipping through our fingers, it is passed into eternity, and we can never summon it again. It is a staggering thought, that we are being swept onward so irresistibly by a current called the years.

Eleanor, the oldest daughter, seemed all the time to be fighting this fact—that somehow they could not hold on to things. Childhood moved so relentlessly away from them and left them a bit empty of heart. As years went on, she could not seem to talk to her younger brother Morris as she had done before. This saddened her. The years were pushing them apart. "That was the worst of growing up, she thought; they couldn't share things as they used to share them. When they met they never had time to talk as they used to talk—about things in general—they always talked about facts—little facts."

Should she have urged Morris to go to the bar when he wanted to be an architect? But it was done. He had become a lawyer and established a home of his own. "Once it's done," she thought, "there it is . . . How irrevocable things are! We make our experiments, then they make theirs."

The years made grave experiments with the lives of the Pargiter family. Eleanor whose more delicate sense of life's mysteries pervades those years, in 1911, is lying on her bed, in the silence of the night. "She felt as if things were moving past her as she lay stretched on the bed under a single sheet. But it's not the landscape any longer, she thought; it's people's lives, their changing lives . . . Now there were three little moths dashing around the ceiling . . . Things can't go on forever. Things pass, things change, she thought, looking up at the ceiling. And where are we going? Where? Where? . . . The moths were dashing around the ceiling." Life was like that. For she knew that soon the moths

would be gone. She blew out the candle. There was darkness.

Have you ever tried to hold a moment in your mind? Ever attempted to stop this ceaseless round which the years so relentlessly bring? Why must we go on? Why can we not rest here in this moment when life seems so beautiful and sweet? The years answer not; they simply move on. Eleanor kept repeating to herself, there must be another life. "This is too short, too broken. We know nothing, even about ourselves. We're only just beginning to understand here and there . . . She held her hands hollowed; she felt that she wanted to enclose the present moment; to make it stay; to fill it fuller and fuller with the past, the present, and the future, until it shone, whole, bright, deep with understanding. It's useless she thought, opening her hands. It must drop. It must fall."

In 1913 she goes back to the old homestead, as you and I have done, to find it deserted except for Crosby, the faithful maid, and the dog. Perhaps this is the most affecting scene in all the years. Everywhere emptiness—the emptiness of the house which once rang to happy laughter of children. Here, the picture she loved as a child, had hung. There, she had stood to wave Morris to school. She could see the little garden in which they used to plant crocuses.

"Well, Crosby, it all looks very empty, doesn't it?"

"It does, Miss Eleanor," said Crosby.

"I can still see you all sitting around that table, Miss Eleanor." But the room where the table had stood was empty. Morris had it now; everything had been divided; the furniture had gone forth on separate paths as the family had done.

"I should think you'd be glad to be out of that basement anyhow, Crosby," said Eleanor.

"It was my home for forty years, Miss," said Crosby. Her eyes were filled with tears. Forty years! Eleanor thought. How young she must have been when Crosby came to them.

Crosby was stooping to stroke Rover. "You're sure you want him," said Eleanor.

"Oh, Miss, don't ask me to give him up." Tears choked her; she could not speak.

Things move past us; it is people's lives, their changing lives. Change has taken away so many of our old homesteads. There was something remarkably healing about an old home, which so much of our life today misses, needs sadly. On going to New England, I thought I had put my finger on the age-old trait of staunchness of character, and devotion to the church and its ideals, when I came upon the homestead where generation after generation had lived, played, wept, laughed, loved, and died to give way to another like unto the last. The children breathed the at-

mosphere of the past in those old homes; there was something stable and sure, and everlasting about them. What have we to take their place? Surely we must have something, if we and our children are to grow in wisdom and in favor with God and man.

How irrevocable things are. We make our experiments; then they make theirs.

The second truth which impresses one in "The Years" is this: the character traits of earlier days sway the future. That is, ten years from now we will be emphasized copies of what we are today. Today, then, do we hold the future in our hands? In our hearts the germs of tomorrow: failure or victory?

Dr. Fosdick tells of a certain land of mud where one day a traveler came to a sign which read, "Be careful which rut you choose; you will be in it for the next twenty-five miles." Not a very delightful prospect for a pleasant ride. And yet there is a great deal of truth in that. Habits of temperament, attitude, and speech are like great ruts which we wear into our hearts. Once we get started, usually we are in them for the next twenty-five years.

Watch this family of children—called the Pargiters—at play, find their characteristics; then turn back to the last scene which is a party at Delia's home, and you discover only enlarged pictures of your early snapshots. Eleanor is there, still groping for an answer to life. Rose always the same Rose as when she ran away from home in her childhood, still playing with life. Kitty, the friend of the family, arrives at the party with her furs and wealth. She had given up a young man of promise to marry this affluence. Always she said, "I've a car waiting." And that had come to be her life, "I've a car waiting." Nothing more. You feel that when she moves into the next world and is met by St. Peter, the keeper of the gate, she will say to him, "Peter, I have a car waiting," not knowing that she must leave her car waiting forever at the gate.

So with all the characters. One still wishing he had been an architect, always lamenting the past mistake. Edward, who had early drawn into himself, "had the look of an insect whose body had been eaten, leaving only the wings, the shell." You see, they had become only enlarged prints of their childhood selves. The ruts they fell into, they could not get out of. They made their experiments, then the years made theirs.

It is all sort of breath-taking when you think of life in this way. It makes us almost afraid to peer into our hearts, to examine our habits. What gigantic ruts have we fallen into which almost without our consent are bearing us down the road called years. But hard as it may be for us to face ourselves, we must do it; must have a reckoning, must find what it is we should like to become, then place

our present ruts over against that highway. It is not easy, but it can be done—we can take hold of ourselves and by our wills and the power of God, still make something more of our lives than we have hitherto done. So teach us to number our days that we may get us a heart of wisdom.

What was one of these ruts which the Pargiter children had fallen into early in life? One which stands out clearly in this. They were always thinking about themselves; always concerned over their own little affairs. "I have a car." "I," said Kitty. When the nephew, North, came back from the war, he had an overwhelming feeling of loneliness. No one really cared. "He felt an outsider. After all these years, he thought, everyone was paired off; settled down; busy with their own affairs. You found them telephoning, remembering other conversations; they went out of the room; they left one alone."

He listened to their conversation: "My boy—my girl . . . they were saying. They're not interested in other people's children, he observed. Only in their own; their own property; their own flesh and blood, which they would protect with the unsheathed claws of the primeval swamp, he thought, looking at Milly's fat little paws, even Maggie, even she. For she too was talking about my boy, my girl. How then can we be civilized, he asked himself."

"This is how we live," said one character, "screwed up into one little—tight little knot."

How many of us live that way because we started that way a long time ago. As children we were selfish. As young men and women we were self-centered. Today we say, "My boy, my girl, my property, my husband, my wife." And we're screwed up into one, tight little knot.

So that the years do not really make a great difference. This year—well, it is pretty much the same with us as last year. No great expectations, no thrilling adventures into human needs, no wrestling with human rights, no one made a great deal happier because we live, we are simply catapulted into the year, and scrambling to our feet hectically rush on trying to fill our engagements, almost altogether engagements for self, about self, in the interests of self. If you doubt that, check your life for a week. There are exceptions among us, of course.

In that great picture "The Life of Emile Zola" we cannot fail to be impressed by the scene where Zola's old artist friend, companion of the days when they lived in the cold, smoky attic room, its window stuffed with rags, the scene where the friend says goodbye to Zola forever. He must leave, he says, because he cannot stand by and see his old friend sink into a comfortable, selfish state. Once Zola had laughed at large-girthed pros-

perity; now he looked at himself through his friend's eyes to discover that he too with his fame and wealth was falling into the "sere and yellow leaf" of ease, self-bound complacency. Then comes the Dreyfuss case, and once more the soul of Zola expands.

But there is no such expansion with the Parigters. The curtain falls on that last scene—the party—and we look in vain for "sweetness and light," for the breaking forth of their little souls on some quest that will be worthy of them as children of God, but there is nothing.

"Tomorrow and tomorrow and tomorrow.

Creeps on this petty pace from day to day
To the last syllable of recorded time."

Their lives, you see, seem very soon to have been conditioned by smallness, always thinking of themselves first, until they become "Screwed up into one little, tight little knot." The character traits of earlier days sway the future. That may be the tragedy, it may be the glory of our lives. In any case it is well for us to look now deeply into our hearts, and begin to build there the structure which will bear the light of eternity.

GOD IS YOUR PLAYMATE

CARL W. HISER

"For we are laborers together with God; ye are God's husbandry; ye are God's building."
I Cor. 3:9.

LAST Christmas two uncles came at the Christmas time to visit in a home of several children. The first looked sad, and talked more sadly about these days of the recession. When the evening meal was ready no one felt like eating. The other who arrived a day later, after a courteous visit with father and mother, turned to the children and joined them in a few not too vigorous sports. Supper time came again, and there was scarcely enough for these newly whetted appetites.

It is not difficult to know which uncle the children appreciated the more.

Some days ago an incident happened which gave me a new thought about God. I had often thought of God as partner to the farmer. God does not harness the team nor handle the plow; but man cannot control the sunshine nor the clouds that pour out showers. God must do that. He who fits best into all God's laws then is God's best partner. The incident I mentioned enlarged that idea. It was only a crude water wheel. I had built many another myself, but never once did I realize that an unseen Playmate was running the wheel for me. I had tried flying kites and using the powers of nature in various ways, but I had never once thought of Him who delighted to be my Partner either at work or play.

I had thought of God as an austere Grandfather who policed the skies, with a "goblins 'll-get-you-if-you-don't-watch-out" sort of spirit. It was not a new thought, for many others have cowered at the thought of God, as a slave at the thought of an angry master. Of course God did not want me to go away from the best things He planned for me. He must know better than I that to turn away from His spirit and ideals, can only bring me pain and loss. But I had never guessed that

it hurt Him more than it would hurt me—and I fear there were many others who like myself had never learned this lesson.

More than once I have picked up a wounded bird from where it had fallen and tried to tell it that I loved it and would not for anything bring it to harm; but its fearful heart went thumpety, thumpety, thump, only faster and louder because I could not speak its language nor make it understand. Of course I felt very badly about it but there was little more that I could do. Now God's dilemma, (but He can solve dilemmas) must have been a little like that; when we could only fear, and did not love and trust Him; but the hurt of His heart because His love is greater, must have been much deeper.

Then we could not speak God's language and we never quite understood what a spirit must be like. Of course God could not rest with our misunderstanding Him so greatly, so that first Christmas time He came to us as the little baby Jesus at Bethlehem.

What boy or girl would misunderstand the kind things *He* said and did? The blind eyes He opened, the dumb tongues He started singing, the lame feet He made to dance with very joy and the dead He brought back again to life, fresh and new. What could all this say to the world but "I love you, I love you, I love you." And as if it were not enough that He should do all this, He took a special delight in seeing that no one was so poor as to be forgotten with this wonderful news. Of course some hardened and jealous souls would even hate so lovely a spirit as that which lived in Jesus. That jealousy went mad and drove a crown of thorns in His brow, and bloody spikes into His hands and feet; but the compassion of His prayers and the heart sob of His blood and tears still cried out to the world, "I love you, I love you, I love you."

If God delights to help us run our water

wheels and fly our kites it is not hard to understand that Jesus would delight in blessing little children. How could He have failed to love them a lot, and how it hurts Him when we hold back the love He wants so much from us.

Though our eyes no longer see Him, He is our unseen Friend and Partner and Playmate still. It would be foolish to think that we'd ever again cheat either in play or at work with our unseen Partner standing so near us that He even knows our very thoughts. And how could we think any longer of flying in anger at each others throats. We wouldn't do that even if an uncle should come to see us, much less this wonderful Playmate who all these years has stood at our side and we knew it not.

OUTLINES

God in the role of—

Warrior: Ex. 15:3. Ps. 24. 8.

National Leader: Joshua 24:14-17. Ex. 15-11.

Creator: Isa. 42:4. Gen. 1:1.

Judge: I Kings 8:32. Ps. 1:5-6.

Shepherd: Ps. 23:1. Isa. 40:11.

Protector: 2 Sam. 22:2-3. Ps. 91:1-7.

Father: Jer. 3:19. Ps. 103:13.

Over World: Isa. 60:3. Zech. 14:9.

Christian Home

"For I know that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgement." Gen. 18:19.

1. Family develops according to spiritual attitude of father and mother.

2. Permanence of home depends upon—

a. common faith.

b. common sympathy.

3. Types of homes—

a. The Nazareth home. (Luke 2:51-52.)

b. The Bethany home. (Luke 10:38-42.)

c. Home of Timothy. (2 Tim. 3:14-15.)

Conclusions: Success of family life reflected in character of children. Parents and children should work together, study together, play together, and share one another's disappointments and achievements.

Home Interpreter of God

Psa. 103:8-14. Isa. 66:12-14.

1. Mother and father give highest ideal of God of children.

2. Parents interpret Eternal Father through sympathy, love, understanding, and sacrifice.

3. Home likened to heaven in companionship, shelter, giving, peace, prayer, worthwhile development.

Co-operation, love, practice of golden rule, obedience to commandments more important while home is functioning than sentimental expressions after members are scattered or dead.

Better Mothers

Better mothers depend upon—

1. Teaching of future mothers of our nation.

2. Teaching future fathers of our nation.

3. Adherence to God's teachings regarding responsibilities of parents, towards

a. God.

b. Each other.

c. Children.

d. Society.

Divorce accepted lightly by all but children, who suffer the drastic consequences of shattered homes, broken promises of parents, lack of opportunity, absence of love.

Calibre of nation's mothers may be influenced by ministers who perform the service. Marriage service something more serious than opportunity for collecting fees. Development of hopeful, happy, God-fearing citizens the function of the home. Father's duty to provide sustenance, shelter, and clothing, but the important part of his duty is imparting moral stamina, love, and sense of security to the home.

Safety for Nations

Prov. 14:34. Ps. 127:1. Ps. 89:15.

Ponder Isa. 13:1; 19:22; 12:9. Jer. 50 and 51. Nahum 3. Jer. 46.

Pitfalls for Nations—

1. Too much money, reflected in ease, lassitude, profligate habits.

2. Too much faith in physical power, reflected in arrogance, selfishness, desire for greater power, lack of faith in God's guiding power.

3. Too little expression of faith in God, reflected in lack of prayer, harmful recreation, gambling, drinking, oppression of poor and unfortunate.

4. Evolvement of silly schemes to attain through expenditures of vast sums of money what can be achieved only through obedience to God's laws regarding brotherly love, stewardship, and individual responsibility.

Physical progress of nations like that of individuals requires devotion to ideals, achievement is slow and gradual, and follows in the wake of slow spiritual progress. Physical progress, unless founded on spiritual attainment, proves a slippery path to nations and individuals.

Memorial Day

Isa. 2:4. Matt. 6:9-10. John 14:27.

Memorial Day set aside to concentrate attention on ideals for which citizens of our nation have given their lives.

Patriotism consists of devotion to ideals for which our nation stands, and is as often found in non-warlike activity as at times of national distress. Ideals are part and parcel of the Christian citizen, and are sovereign in peace times as much as in war. True no propaganda campaign nor blair of trumpets urges us on our path of duty in everyday routine life, and our attainments are often slight and seemingly not worthy of public celebration, but there are achievements in the climb toward God's Kingdom among men.

1. Human achievement calls for adherence to Christ's teachings.

2. War an expression of barbarism—hate, might, murder, suffering, defeat of all that is worthwhile in life.

3. Goal of human race, "Thy Kingdom come"

POETRY

GEORGE W. WISEMAN

Mother

God could not be in every place
With loving hands to help erase
The teardrops from each baby's face,
And so He thought of mother.

He could not send us here alone
And leave us to fate unknown,
Without providing for His own
The outstretched arms of mother.

God could not watch us night and day
And kneel beside our crib to pray,
Or kiss our little aches away;
And so He sent us mother.

And when our childhood days began
He simply could not take command,
That's why He placed our tiny hand
Securely into mother's.

The days of youth slipped quickly by,
Life's sun rose higher in the sky,
Full grown were we, yet ever nigh
To love us still, was mother.

And when life's span of years shall end,
I know that God will gladly send,
To welcome home her child again,
That ever faithful mother.

Memorial

I wonder if again this year
When loved ones meet,
To deck the graves of those who hailed
Life's last retreat;
If men will raise a pious voice
And plead for boys
For war to crush, as children would
Their soldier toys?

I wonder if the god of war
Will rule the day,
Through so-called patriots who love
War's grim display?
Or if the men of Cloth who serve
The Prince of Peace,
Will give the Judas kiss, and back
War's vast increase?

I wonder if upon this day
The fearful loss,
The agony, the blood, crushed limbs,
That mark each cross,
Will be forgotten, as men praise
War's atmosphere?
And will the lips of Christ be stilled
Again this year?

Having Passed Through Death

"Appearing unto them by the space of forty days . . . As they were looking . . . a cloud received Him out of their sight." Acts 1.

Dawn on the summit ranges—
Rose-light on the highest peaks
Momentarily changes,
Drains into violet creeks;
Incandescence of gold
Fuses the snows, age-old.

Far beneath the shadows
Are cupped in a lovely vale;
The brook sings through its meadows
Starred with daisies pale.
Where great oaks rim the lake
The hill-born sheep awake.

Vapors drifting and lifting
Part and reveal the heights;
Silently shifting and rifting,
They sift down glimpses and lights
From that rose-flushed mystic zone
Where winds from the stars are blown.

Dawn of the Life Immortal—
Christ, having passed through Death,
Hath freedom beyond that portal
Where no flesh journeyeth;
Seen briefly in passing, and known
Through vapors that veil the throne.

—Arthur P. Vaughn.

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Mother's Face—and Christ's *I Sam. 2:19. "His mother."*

I draw out from my pocket a little miniature, and look upon it, and tears drop from my eyes. What is it? A piece of ivory. What is on it? A face that some artist has painted there. It is a radiant face. My history is connected with it. When I look upon it tides of feeling swell in me. Some one comes to me and says, "What is that?" I say, "It is my mother." "Your mother! I should call it a piece of ivory with water-colors on it." To me it is my mother. When you come to scratch it and analyze it and scrutinize the elements of it, to be sure it is only a sign or a dumb show, but it brings to me that which is no sign nor dumb show. According to the law of my mind, through it I have brought back, interpreted, refreshed, revived, made potent in me, all the sense of what a loving mother was.

So I take my conception of Christ as he is painted in dead letters on dead paper; and to me is interpreted the glory, the sweetness, the patience, the love, the joy-inspiring nature of God; and I do not hesitate to say, "Christ is my God," just as I would not hesitate to say of that picture, "It is my mother."—*Henry Ward Beecher, in "What Is Christ to Me?"*

Mother's Two Kisses

Ruth 1:9. "Then she kissed them."

A mother has two kisses for her child: one, a daybreak kiss, wherewith she draws aside the curtains of the soul; and one a good-night kiss, sometimes given in the dark. And so hath the eternal his two loves: the love in the light, which now encircles us; and the dark love in which our souls lean back to sleep. Those who have felt God's daylight kiss can trust him for it in the dark—*J. Rendel Harris.*

John Wesley's Great Mother

Prov. 1:8. "Forsake not the law of thy mother."

John Wesley had a great mother, Suzanna Wesley, whose influence upon her distinguished son was a large factor in the founding of the Methodist Church. No one ever brought up her children in the nurture and admonition of the Lord more seriously than did Suzanna Wesley.

Her definition of sin gives us an insight into her spiritual nature. "Whatsoever weakens your reason," she said, "impairs the tenderness of your conscience, obscures your sense of God, takes away your relish for spiritual

things; whatsoever increases the authority of your body over your mind—that is sin."

Suzanna Wesley would have scoffed at the idea that she was a theologian, but in all the creeds in Christendom no better definition of sin is to be found than hers. She knew little of philosophy but she knew much of life.

—*Earl L. Douglass, D. D.*

Happiness of a Mother

Ex. 2:8. "The child's mother."

My happiest moment was, when in the Royal Albert Hall, London, in May of this year, I saw my daughter commissioned to her first appointment as a Salvation Army officer. At the same time I, her mother, was presented with a silver star for having given a daughter to God's service.—*A.B., Coatbridge, Scotland, in The Christian Herald, London.*

He Sees Through Her Eyes

Isa. 66:13. "As one whom his mother comforteth, so will I comfort you."

He was blind—a traveling blind musician. I met him in a country hotel of Preble County, Ohio, where I saw the good woman of the house, as we sat together about the long table, guide his hands to the dishes grouped about his plate. I watched him as he bowed his head and, seated as I was by his side, I caught the whisper of a prayer. We visited together that afternoon. The rain came down in torrents, but as he talked, a glory came and filled the room.

"I was born in Kansas," he said. "Born blind. But I did not know that I was *different* until the year I started to school. You see, my mother was very wonderful. But, of course, the inevitable hour came and with it a bitterness that seared me like a hot iron. Why should I be different? Why should I not have what other children had? And then it was my mother who led me back to peace and hope."

He mused a long while after that but eventually he spoke on, almost as though he had forgotten my presence.

"It was one evening at twilight. I sat with her on the doorstep of the old sod house with my head cushioned between her knees. On my upraised face I felt the warmth of the declining sun. From the old-fashioned garden came the scent of old-fashioned flowers. That night, as I had never wished for anything in all my life before, I longed to see. It was as though a tide engulfed me, overwhelmed me; as though from a flood I reached with a strang-

ling cry to the one who had never failed me. 'Mother,' I whispered. 'Tell me of the sunset and the flowers.'

"And she tried to tell me. To one who had never seen a sunset nor a flower she sought to describe the colors of a rose and the minglings of the spectrum. Of course, she could not. At last she said very softly, 'My son, I can not tell you of the sunset and I can not tell you of the flowers as I would, but you may have them, love them, possess them, and they are very beautiful.'

"Then it was," continued the old musician, "that my boy's heart broke. I swept my fingers across my mother's face and they lingered on her eyes and lips, while I sobbed, 'I know that the flowers must be beautiful for you tell me of their beauty. I know that the sunset must be beautiful for you tell me so. But I know that you are more beautiful than these and I wish that I could see you.'"

There was a long silence in the room of the country hotel before the musician continued. "My mother drew me to her heart, pressed her face down upon my head and through her scalding tears I heard a voice that has traveled with me down the years, that has been for me the trumpet of the dawn.

"My son, my darling son, you shall see me!"

It all happened more than twenty years ago, but as I sit now with the memory of that rainy afternoon I hear again the voice and see once more the face of the blind musician.

And the skyline of that picture is a mother's love and faith.—*By Daniel A. Poling.*

Well Taught by Mother

Deut. 11:19. "And ye shall teach them your children."

A Bible class teacher was telling of the various translations of the Bible and their different excellencies. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James Version for my part," he said, "though it may be the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives full meaning. There never has been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties." —*Ruth McDowell, The New Century.*

Mother's Diary

I Sam. 1:27. "For this child I prayed."

I found a little record of her days

At the old home. A few short lines
Each day were all she wrote. My mother's ways
Were simple. When she planted columbines
She put it down; the day she set a hen;

The little calf she weaned from mother-cow;
Her daily household tasks, or when

She visited the sick . . . But O, somehow
One line apart from others seems to stand—

"I went to the postoffice" she would say . . .
I look upon it—here in her own hand —

That one short line she wrote from day to
day.

Dear God, on high, can Mother see to-night
These tears for letters that I failed to write?

—*By Elsie Duncan Sanders, from the Catholic Extension Magazine, Chicago.*

Mountain Gratitude

Gen. 49:30. "For a possession of a burying place."

One morning when I approached my little school I saw a group of men standing in the yard, some of them leading citizens in the Cove. I was perturbed. Had I committed some grievous error? I said, "Won't you come in and sit down?" with no little anxiety.

They shuffled and looked at one another nervously. "Why, no'm, I reckon not," said one. "We'll have to be gittin' along home purty soon."

"Was there something you wanted to see me about?" I asked after a pause.

Again they moved uneasily and looked at the man who had spoken first. "Tilman!" one of them prompted, and Tilman Pardee cleared his throat. It was his father who had given the land for the little cemetery which adjoined the church.

"Miss Enslow," said Pardee, "we've come hyer this morin' to offer you a present. We hope you'll take it, but we want you to know that hit won't make us mad ef you don't." He paused and cleared his throat again. "Sense you come hyer to the Cove you've done a heap of things for us. You've spent your own money tryin' to help us out. You've give us things and showed us how to do things we wouldn't never 'ave had ef it hadn't been for you. Now, you know we're pore folks and haint got much to give anybody. The only thing we could think of was a nice lot yonder in the graveyard." He pointed. "We picked out the nicest lot, wher the children can see your tombstone when they play."

Before he had finished, my throat was full of tears. The lot they were giving me was a part of Pardee's own tract, and the other men must have paid him something in order to share in the gift. No one can have any idea what pinching, what scraping together of little dabs of corn and beans, potatoes, eggs and tanbark it must have taken to make those payments.

"Does this mean you're trying to get rid

of me?" I asked, with an attempt at a smile.

A chorus of denial arose. "No no, nothing of the sort. We jest want you hyer with us always," explained one. And Pardee, completing his speech, promised me, "And folks hyer in the Cove will always tend your grave, Miss Ellar, and see that hits kep' green and flowers on it."

—*Schoolhouse in the Foothills, as told to Alvin F. Harlow, (Reader's Digest.)*

The Cost of War

Isa. 3:25. "Thy men shall fall by the sword, and thy might in the war."

In calculating the cost of war we are apt to separate two elements—the sacrifice of human life and welfare, and wealth. But the two are intimately related and interdependent. The fact cannot be better illustrated than by some startling figures that have come to our attention.

Aside from the staggering loss of 30,000,000 lives, the World War, all told, is estimated to have cost \$400,000,000,000. It is not easy for most of us to comprehend such a vast sum, but we know, *it is a lot of money*. Translated into terms of happiness and well-being (which all of us can understand), what does 400 billion dollars represent?

With that sum, every family in United States, Canada, Australia, England and Wales, Ireland, Scotland, France, Belgium, Germany and Russia could be provided with 5 acres of land worth \$100 an acre, on it a house costing \$2,500, and \$1,000 worth of furnishings for it.

Every city of 20,000 inhabitants or over, in each of the above countries could be given a \$5,000,000 library and a \$10,000,000 university.

The remainder would be sufficient to set aside a sum at 5 per cent interest that would provide a salary for an army of 125,000 teachers and an equal salary for another army of the same number of nurses.

That is what four years of modern warfare cost the world—in terms of physical essentials to civilized social life, happiness and progress.

When will the world learn that nothing will cause war to cease but the entrance into the heart of the individual and nation of Jesus Christ the Prince of peace in His saving, cleansing and transforming power.—*Timothy Ludlow.*

Equality of Service and Sacrifice

Num. 2:17. "Every man in his place by their standards."

The warm spring sun was stimulating life anew. The caretakers were busy with hedge-shears and pruning-knives and lawn-mowers—in Arlington. It was good to be alive and to walk about the paths dedicated to Service and

Sacrifice here in America's largest hero encampment.

I looked over to the pure white gleaming marble colonnade of the Memorial Amphitheater. Beyond it my eye caught the form of the Lincoln abode of silence and the shaft of the Washington monument, while in the distance the great imperial dome of the capitol reflected the bright spring sunshine.

I knew that in a little while another Memorial Day exercise would be celebrated here, with three generations of American veterans taking part. There would be the silver-haired grandfathers who fought so valiantly in the Civil War; there would be the sons of these men who from the North and the South joined hands late in the nineties to free Cuba from the oppressor; then there would be the grandsons from the North and the South and the East and the West but shortly returned from bravely upholding American ideals in Europe while all the world wondered.

As I stood there picturing to my mind those three generations of heroes there to honor their comrades, my son disturbed the reverie by a tug at my arm and gave to me a new thought.

"They have the graves all mixed up here, Dad. I should think that they would have the generals in one section and the lesser officers in another and the admirals in another and the common soldiers by themselves."

"Would you do that, son?" I asked.

"Can't be done now, though," he continued. "You can't even tell what the rank of some of these men was. Even the tombstones don't always tell."

My son pointed out a great truth to me and the more I thought of it the prouder I was of my country and the more desirous it made me of serving it better and of sacrificing for its highest good.

I learned something of the meaning of that great truth that day. Arlington, the National Necropolis, is great because it stands for equality of service and sacrifice.—*Uthai Vincent Wilcox, in The Christian Herald.*

CHURCH AND SOCIETY

J. J. PHELAN, D. D.

MEMORIAL DAY

An Irritating "Peace"

Jer. 6:14. "Saying, 'Peace, peace!' when there is no peace."

Is Hitlerism the cause of the German Revolution? Or, are there deeper and more fundamental reasons? The Christian Church has many interests in Germany, as also in other lands. J. S. Moore, director of the Ohio Branch of the League of Nations states that "Hitlerism is a revolt against the oppression

of other nations, and the surprise is that it did not come earlier. It might have happened in France, England or America under similar conditions, and it did happen in Russia. The human spirit can stand so much—beyond this point there is revolt. The spirit of freedom is abroad in the world. England can no longer suppress India to England's advantage—neither can America suppress and exploit Cuba and Nicaragua. It is absurd to think that France, with the help of other nations, can suppress Germany and hold it in a second-rate position. It is true that Hitler and his party leaders have resorted to fanatical measures and stupid blunders, but nearly twenty winters of turnips and oppression makes fanatics." And the first Armistice Day, evidently, was not PEACE DAY. God and His Son must weep! Let us pray.

Pulpits as "Recruiting-Stations"

Jno. 14:27: "My peace I give unto you."

It might be well on Memorial Day—to emphasize the difference between a "bad peace" and a "good peace"—as being mainly one of good-spirit and good-will. The spirit of the Treaty of Versailles is a long way from the spirit of the Beatitudes and the Sermon on the Mount. And there are other differences too, such as Barbarism versus Civilization, Hate versus Love, Double-crossing versus Honesty, Mars versus Christ. The older generations, whether Church members or not, fell down completely on the question of War. They had no finely-developed spiritual technique to overcome the works of the Devil. Are you educating for peace, or must the ammunition-makers foment strife and help turn our pulpits into recruiting-stations for war—as they did before? If so, our children will curse, rather than bless our Christian professions.

The Cost of War Phobia

Matt. 26:52. "Put your sword back where it belongs."

Does war pay? When we buy a car we ask two questions: "How much does it cost?" and "How much good can I get out of it?" The same test applied to war can be made by any thoughtful person, young or old, learned or illiterate. Ask eight million widows and five million orphans, "Does war pay?" Ask twenty million more maimed and gassed, "Does war pay?" Of course, there are ten million dead soldiers and sailors, and fifteen million dead women and children—the indirect result of the war, we can never ask. With a money cost of 337 Billions to the world and 100 Billions more cost to Uncle Sam's taxpayers, and, with the cause of "democracy" in "a more precarious state than at any time since 1848"—we are just beginning to realize what Jesus said, "For all who draw the sword will die by the sword," and that He knew that war does not pay.

Political War Makers

Rev. 20:2. "And he laid hold on the dragon, that old serpent and bound him."

It can now be said namely, that the shot that killed the Duke at Sarajevo was the result of cool and cunningly-laid plans of both Russian and Austrian political charlatans! The Council on the Cause and Cure of War in a survey is credited with the statement that "fifty-four per cent or 19,000 clergy (within the study) replied—they would never participate in another war." Looks as though it will not be so easy for the Board of Promotion to put over another one, or, are we still living in a Fool's Paradise? America, and for some time will need every dime of her money on this side of that deep pond. For even a Good Samaritan American may not only "fall among thieves," but be stripped by them. "God bless our land, our native land."

Vindictive "Peace"

Rom. 16:18. "By good words and fair speeches they deceive hearts of simple."

How easy to deceive ourselves? From the time of the Armistice (twenty years ago) we have been commemorating PEACE. The principles of the Treaty of Versailles were anything but conducive to either European or World Peace. That Treaty merely commemorated a TRUCE—a stay of arms! Peace is more than the mere silence of machine guns. Peace is an inward state of mind. It is built on fair play, sportsmanship and the spirit of the Golden Rule. All Europe is now divided into two classes; the Status Quo nations who are content with holding the old and whatever new possessions the Treaty gave them, and the Revisionist nations who are very much discontented, because they didn't get larger slice of cake. These two opposing ideals, packed with nitro-glycerine, are not conducive to PEACE. Again, many of the New States although politically with France, yet in barter and things economic, look with longing eyes at Berlin and Vienna markets.

Unalloyed Motives

Jno. 13:34. "A new commandment I give . . . that ye love one another."

Motives of Men! The same ideal may have very different objectives among different individuals and nations. For instance, in America, disarmament is advocated largely on moral, political and economic grounds. America too is more sentimental on the subject of peace than other nations. In Italy and Germany, disarmament is championed for diplomatic and strategic purposes. When an individual or nation cannot put up a strong resistance without resort to arms, why then, it's good policy to advise your enemy to dispense with his arms. The Peace ideals of Jesus were free from any tainted or selfish motives.

Our National Defense

Ephes. 6:11. "Put on the whole armor of God."

It is not pagan ignorance, but Christian education that will solve America's major problems today. In the main, the American school and college is fundamentally sound. It is not on trial and needs no defence. The world quit "going to school," just as many "quit religion," and when they had hardly started. Dr. G. W. Truett gave a noble tribute the other day, when he said: "Eight of our Chief Justices were college graduates. Seven of the eight were from Christian schools. Eighteen of our nation's presidents have been college graduates, while sixteen of the eighteen were from Christian schools. Eighteen of the twenty-five masters of American letters were college men, while seventeen of the eighteen were from Christian colleges. Of the members of Congress, whose names are in 'Who's Who,' two-thirds of them were graduates of Christian schools." Few, if any shirkers here.

Clanging Christians

I Cor. 13:1. "Sounding brass or tinkling cymbals."

Some clocks never strike! You must look at them, if you would know the time of day or night. Some men do not everlastingly TALK out their Christianity; you must look at their lives, if you would know what Christ can do for human nature. But a clock need not be incorrect because it strikes; a man need not be inconsistent because he speaks as well as acts. An individual, not unlike a clock, also, has face, hands and works. Do all parts co-ordinate and co-operate? The Gospel is life's true regulator. "What we are speaks (or strikes) louder than what we say."

War Glamour Debunked

Jas. 4:2. "Ye fight and war, yet ye have not."

How the war lords "sell" war propaganda to their people in pictures and alluring captions is the latest expose of the war glamour myth. The magazine, *Look*, published by Gardner Cowles, Jr., of Des Moines has an extra full-size edition of war pictures reprinted from photographs of 1917. Here one will find the enlistment posters, the "atrocities" pictures, the supposedly "valid" and "authentic" material with which, both the Allies and Central Powers fanned national hate. All virtue is on one side, all evil on the enemy's, though both sides maintained "God is with us." Pictures of violated corpses to show the barbarism of the enemy; a picture of the Devil conducting the enemy through Hell to find some new ideas on destruction; the Christ pictured in an enemy's boat with the words, "Send Him Down," depicting the enemy as a foe to Christianity; the Christ standing alongside the enemy and giving encouragement and saying, "Lo, In The Trenches, Behold, I am With

You." Sex and travel lure, submarine, destruction of churches by both sides is all here. Also hate-baiting methods used in Spanish Civil War, Chinese Struggle and ravage of women used in connection with France and Belgium. Do not the bodies of 12 million men and boys cry out, verifying God's Word, "Be sure your sins will find you out?"

Idealism and Realism

I Tim. 3:15. "Pillar and foundation of the truth."

The Post-War World is as much unlike the Pre-War World as the eolithic, paleolithic and neolithic ages differ in both ideals and objectives. Or the age of savagery, barbarism and civilization. The ideology of a world to destroy is much different than the ideal of a world to create! This Post-War World spends a lot of vital energy in merely "sounding alarms" and offering excuses for its plight, which formerly was used in building-up mental and moral reserves in programs and experimental work in inspiring hope and courage. We spend our days in abstruse dialectic, vain eclectic, dreamy esoteric mysticism and radical exoteric commentary. The church is not merely an appendage to a popular social order. It is still the Voice and Authority of God!

Rejuvenating Men's Class

I Pet. 2:17. "Treat every one with respect. Love the brotherhood."

The church building was old, poorly located and unattractive. The men met in basement, where lights, seats, even the piano had seen better days. But the group were different. They called their class a "Brotherhood." They had held the fort in that down-town district for over twenty-five years. Some said, success was due primarily to the Pastor's vigorous personality and ability as lecturer and preacher. Let us visit and make a "case" study. 1. Note a hearty, natural and not too effuse greeting at the door (outside). 2. An enthusiastic song-leader who not only "loves" to sing himself, but who can cause you to open your mouth, at least. 3. A complete absence of any high hat or Pharisaical formalism (yet an orderly and dignified assemblage). 4. Reading of Scripture Lesson by layman of good moral repute and influence (a church member). 5. A Gospel Hymn by Male Quartette (members of class who also sing at church service to follow). 6. Reading of Notices (church notices, mainly) and greeting of guests and returning members. Followed by singing "America" and salute to the Flag. 7. Talk by Pastor (a sermon and lecture combined) "Why I Am A Pacifist." Discussion. 8. General Offering and Birthday Offering. Yes, these are "men" who love both God and their fellow-men. Was it a "Model-T" Church?

The God of Hope

Rom. 15:13. "May God, the source of hope, fill you . . ."

"Hope" is an inclusive term. It has many derivatives and correlatives. Hope is often linked with trust, confidence, reliance, veracity and integrity—all noble words. Paul had a fondness for the term. To him, the irrefragable and talismanic insignia of a Christian was "faith, hope and love." He speaks of hope as "anchor of the soul." The resurrection is "a living hope." The Dispensation of Love and Grace is "a better hope," because founded on a better covenant than the old. Who is without hope? Surely, not the doctor and his patients, the teacher and pupil, the parent for the child, the citizen for his country. We know something about faith and love, but do we know God as the "source of hope?" If God still has hope, desire and earnest expectation concerning His creation—then I ought to HOPE for their salvation. The hymn, "My hope is built on nothing less, than Jesus' blood and righteousness" is radiant with the "hope of immortality."

PRAYERS

W. B. ZIMMERMAN

Chaplain, Nebraska Legislature

Oh God of wisdom and knowledge we pray for those who garner the facts and write, that the people may be informed. May they drink of the fountain of the truth, lest the course of our nation be wrongly directed and the minds of the people drugged with falsehoods and prejudice, for more than we realize the sanity and wisdom of our nation are in their charge. May each pen be a beacon of light; so illuminating that it will purge the paths where treads shame and baser passions. Led by the hand that once wrote in the sand a message that condemned false accusers and those who prey on the weak, may each writer be inspired to follow His wisdom and great passion for truth and justice. Amen.

Eternal God, in whom our fathers and mothers trusted, give us grace to follow in their footsteps, as they followed the footsteps of thy holy Son. Keep alive in us their memory and grant that every remembrance of them may lead us upward. Oh thou who healest the broken heart and bindest up their wounds, comfort the one of our group who today mourns the loss of his mother. May the purity of her heart and nobleness of her mind, continue to be the force, that leads a worthy son, on-

ward and upward. As earthly joys and comforts fail, let things unseen and eternal become more real and enable us to see and say, "Not our will, but thine be done." Amen.

Oh God, our father, by whom the meek are guided, grant us the grace to ask what thou wouldst have us to do. May the spirit of wisdom save us from wrong choices. Cast thy light upon our pathway, that we may not stumble and fall. Reveal to youth, the great gift of opportunity when the heart is pure, and the mind noble. Let not the fading light of day find us with great tasks untried. Rather, spur us on to the fulfillment of thine eternal purpose in us. We ask this in the name of Jesus, the youth who gave the world its greatest challenge. Amen.

Our Father, keep us within the sacred presence of the most High today. Help us to be true for the sake of those that trust us. Keep us pure for the sake of those who care. May we be strong to aid the faltering and heavy-hearted. Inspire us to do our duty faithfully and help us to discover the secrets of the abundant life, not only for ourselves but for our people everywhere. Dear Lord we pray for those who suffer today as the result of floods over a vast area of our land. We thank thee that we are privileged to help bring aid. Bless the Red Cross, as it goes forth, an angel of mercy, to minister to the needy. We ask it in the name of Him who ministered to those in need; the sick, the hungry, the lame and the blind. Amen.

A Mother's Prayer

O Heavenly Father, make me fit to be the parent of my child. Bless me with health and character that I may always be master of myself. Give me poise, I pray, and self-control. Help me keep my voice soft, and sweet, and low. Make me sympathetic with my child and wise enough to understand him. Help me to know how hard it is for a little child to lift his head, to sit, to creep, to walk, and to talk. Help me overlook the things which are unimportant. Blind me to my child's wrongs and turn my eyes upon the good things that he does. Teach me the power of praise and show me how to celebrate success in my child. Help me to teach him early self-control. Give me the courage to say "No," to be honest when I say it; and to employ "No" as rarely as possible. May he learn from me to be considerate of others, and to grow up to be lovable and useful. Make us parents humble in Thy sight, O Lord, and give us mutual love. With all Thy gifts, O Great Jehovah, make us worthy to be loved and imitated by our child.—Selected.

MOTION PICTURES!

Why Not Make Them ?

That pageant your church produced last year—remember? A great success, and everybody praised it, but such a transitory affair! So much work to make costumes, to coach actors, to do the necessary research—and all gone with the wind the day after the performance. But if motion pictures had been taken of some of its scenes, there would be a lasting record which would be viewed with interest many times after the production would otherwise have been forgotten.

More than one church has embarked upon a program of making motion pictures through so simple a beginning as a "news shot" record of a pageant, or some significant event in its individual history, such as the dedication of a new building, the inauguration of a new service, or some special service memorable for interest and beauty. A library of such films will have permanent interest and value for the church. They can be shown again and again at celebrations, for fund raising purposes, and in connection with other pictures in the church's regular program of visual education.

Motion picture making as a creative activity for churches is gaining ground all the time. A survey of your church group would certainly disclose more than one experimenter with a movie camera, who will be delighted to show—and increase—his skill by taking the sort of films suggested in the preceding paragraph. Films of this kind make a particularly good introduction to a motion picture program, because they do not require elaborate scripts or special rehearsals, but do provide training not only for the photographer but for other members of the church group in what scenes and effects are suitable for motion pictures. The techniques of planning and producing motion pictures can readily be learned by people with the ingenuity, patience, resourcefulness required to organize any sort of creative group project, and no other creative activity provides a more valuable educational experience.

As the production group gains experiences, dramatization of Biblical narratives may be attempted. Very few of these are available for rental and they are extremely useful for classes and discussion groups. If your pageant was a Bible story, its actors and costumes might be reassembled and the same material recast to make a motion picture. Still more skill is required, but even greater interest aroused by the production of dramatic films of the life situation type. The dramatization of

an everyday incident from which a lesson of religious significance may be drawn will provide excellent teaching material for all ages.

Except for the actors, who will be selected from the church group for their suitability to type, the motion picture unit may vary in numbers according to need. If many are interested, or it is desirable to interest many, the necessary activities may be subdivided. A committee may develop the scenario; the director may have an assistant in charge of properties; the cameraman a helper who is learning the use of the camera or who assists with lighting and arrangements. On the other hand, the function of scenarist, cameraman, director, and film editor may be combined in one or two persons. Whatever the size of the group, its first efforts should be kept simple.

Expert assistance is available for any church undertaking a motion picture production program. The Harmon Foundation, Division of Visual Experiment, through its technical staff, will gladly give advice and guidance, so far as its facilities permit, to help any church with such a program.

CHINA HELPS OHIO

Acts 11:29. "Determined to send relief."

The dollar bill was old and soiled. The man holding it was a Chinese farmer, dressed in rough, wadded garments. But his face was alight with sympathy.

"For the flood sufferers in the Ohio River Valley," he said. "I have read of their distress in the newspapers. We Chinese, too, know about floods. So take this money to them when you are on furlough—with our sympathy."

There was a lump in my throat when I took his money. I knew how little he had, how hard he toiled to make a living for his wife and children from his farm of seventeen mou (about three acres).

But Mr. Wang had come to our conference on the rural church in Peiping, and it was after one of the chapel hours that he made his gift.

Two days later I told the conference about it. That afternoon the Lanhsien District met and raised, among its delegates, enough to purchase an American dollar bill. Flower Market Church and Chingchao District later followed. And so our Chinese, out of their deep poverty, collected \$13.89 for the relief of Ohio families in the flood area.—*Frederick M. Pyke, in The Christian Advocate (Sept. 9, 1937).*

BOOK REVIEWS

I. J. SWANSON, D.D.

A HANDBOOK OF ANCIENT HISTORY IN BIBLE LIGHT

By Dorothy Ruth Miller. Introduction by Robert Hall Glover, M. D. Revell. 286 pp. \$2.50.

This is a compendium of the history of the Ancient World, from the beginning of Creation. It gives a systematic account of the empires of Babylonia, Egypt, Assyria, Persia, Greece and Rome, as well as of the tribal kingdoms of Palestine, with a view to substantiating the historicity and veracity of the Bible narrative. In addition, it gives a dependable account of the Kingdoms of Israel and Judah, the Exile and the return, and the later experiences in the days of the Seleucids, the Ptolemies, the Caesars, and leading up to the fulness of the times in the revelation of Jesus Christ, the truth of Christianity, and the program of the Church.

It includes maps of the Ancient World, the Persian Empire, Greece, the Empire of Alexander, Italy, and the Roman Empire.

This handbook of history is based upon a very conservative view of the Bible. (1) It aims to make the study of the Scriptures more interesting and more intelligent by familiarizing the student with the history and characteristics of the nations contemporary with the Israelitish people. (2) To disclose to the student The Presence in all history of the Son of God, by whom and for whom "he made the worlds," Heb. 1:2. (3) To show that history affords no evidence of the extreme antiquity of man or of emergence of primitive men from a state of barbarism. (4) To prove that there is no law of uniform progress of nations; and that everywhere the history of man, apart from faith in the Lord Jesus Christ, has been a history, not of advance but of retrogression. (5) To point out fulfilments of Scripture prophecy. (6) To call attention to the part each nation had in preparing for the first Advent of Christ. (7) To make clear the responsibility of existing nations to God, and the probationary character of God's dealings with them. (8) To incite to greater faithfulness in prayer for individuals and for nations, and to stir to increased zeal for world-wide evangelism.

WORLD CHAOS OR WORLD CHRISTIANITY

A Popular Interpretation of Oxford and Edinburgh, 1937. By Henry Smith Leiper. Willett, Clarke. 181 pp. \$1.50.

The author is the Executive Secretary of the Universal Christian Council. He gives a clear and complete account of these Conferences in 1937, in Oxford and Edinburgh. He tells the story of these Conferences—their origin, organization, the methods by which they worked, and their conclusions. He pictures their background and their pageantry. He gives illuminating summaries and excerpts from the official proceedings. He regards them as of great importance for the Church of Christ; and believes that Christianity is on the verge of a renaissance. This volume is of great significance, both to ministers and laity; it ought to be in the library of every Christian, especially the leaders.

I BELIEVE—ADDRESSES ON THE APOSTLES' CREED

By Howard W. Ferrin, President of the Providence Bible Institute. Revell. 174 pp. \$1.50.

TOWER CHIMES FOR MEMORIALS



"Just at six o'clock, my boy, you will hear the Chimes and every time you hear them, Son, I want you to think of your dear Mother, in whose memory they were erected . . . Let the voice of the Chimes be her voice to you . . . Let her ideals be yours and as the Chimes peal out the beautiful, sacred old melodies, I want you to keep ever before you the teachings of her who bore you and whose memory you revere. And if you grow up in the way that she would have wanted, I shall be content."

The World's Finest Carillons are built in America by J. C. Deagan, Inc., Chicago, U.S.A. Available for as little as \$6000.

J. C. DEAGAN, INC., CHICAGO

New MACMILLAN Books

Harnell Hart

SKEPTIC'S QUEST

A logical and convincing brief for a workable Christian philosophy of life. Dr. Hart writes from an extensive experience with discussion groups in schools and colleges.

\$2.00

Richard C. Cabot

HONESTY

A practical handbook offering real assistance in meeting daily personal and group problems and formulating a worth while Christian philosophy of conduct.

\$2.50

Arthur L. Swift, Jr.

NEW FRONTIERS OF RELIGION

A challenging study of the church in the modern community. Here is traced the church's evolution as a social institution and its persistent contribution to social change.

Probable price, \$2.00

At All Bookstores or from

MACMILLAN 60 Fifth Ave.
New York

What do you mean when you speak of "The Church"? This book defines at length a much misused word.

The Church Through the Centuries

by Cyril Charles Richardson

The purpose of this book is to give a brief account of the various ideas that have surrounded the Church through the course of history and to illustrate them with examples of Christian life and worship. Further than that it is the author's purpose to bring the reader face to face with the really vital problem for Christians today: What can and ought the church mean for our generation?

For any one, layman or minister who desires more knowledge of what the church has meant, and means today in the divergent traditions of Christianity this book is required reading.

\$2.50 at bookstores

Charles Scribner's Sons

This is an exposition and a defense of the Apostles' Creed. Dr. Ferrin quotes Dr. Hutchins, President of the University of Chicago, as asserting that "theology is based on revealed truth and articles of faith," whereas we are "a faithless generation." He, himself, "rests all his hopes on metaphysics." Dr. Ferrin admits that "the garb of truth will inevitably change from generation to generation, but we hold that the truth itself remains the same. We also hold that the language of the Apostles' Creed expresses, in words that can be understood by all, the great varieties of the Word of God, which are essential to an intelligent understanding of the Christian faith . . . while this Creed (The Apostles') does not touch upon every point of theology; it treats of those essential truths which are the bases of an abiding and satisfying faith which leads unto eternal life. Therefore we feel that a reaffirmation of our belief in these cardinal truths at this time will help to settle many whose minds have been disturbed by erroneous religious teaching, perplexing philosophy, and science falsely so-called.

These 20 addresses embody the very essence of Christianity. The Apostles' Creed is still the great Creed of the great Christian Churches.

WHEN MAN LISTENS

By Cecil Rose. Oxford University Press. 77 pp. Paper covers. 25 cents.

Characteristically of the Oxford Group, Mr. Rose gives his experience: "it has meant for me not only a new release and power in my own life, but the birth in me of a new hope for the world." Contents: God In Control, Learning God's Plan, Breaking Barriers and Building Bridges, Life Changers, and Christian Revolution. There seems a touch of fanaticism in the Oxford Group; but we all can subscribe to this, from the author:

"Every one can listen to God.
When man listens, God speaks.
When God speaks, men are changed.
When men are changed, nations change."

THE FULNESS OF ISRAEL, A STUDY OF THE MEANING OF SACRED HISTORY

Being the Warburton Lectures, 1935-1937, by W. J. Pythian-Adams, D. S. O., M. C., D. D., Canon of Carlisle, Chaplain to His Majesty the King. Oxford University Press. 226 pp. \$2.75.

What is the real and vital relationship between the books of the Old and New Testament, between the Covenant of Calvary, between the people chosen by God through the signs and wonders of the Exodus and the people consecrated at Pentecost, to be the Body of Christ? What, in other words, is the meaning of that mystery which is called the Divine Election; and what bearing has it on the position of the Church in the world today and on her hopes for the future? The author infers an answer to these questions from his examination of the history of the Old Israel . . . He is today leading His Body, the Church, through similar tribulation to her true fulness as "the servant both of God and man." It is a question and an answer, which deal with the Church of Christ, what it is; how it is to live and work on earth; what glories lie before it, what errors and what disfigurements behind—this is in general terms the theme of this book. Contents: The

Church and the World; The Book of the Old Israel; Jahweh's Call; Exodus; Success and Undoing; and Servitude. The book includes also a Map of The Ancient World; and an Index.

MEDITATIONS IN SEASON, ON THE ELEMENTS OF CHRISTIAN PHILOSOPHY

By Dr. Herbert Wallace Schneider, Prof. of Religion, Columbia University. Oxford Press. 83 pp. \$1.50.

Brief essays dealing with themes from Advent to Trinity. The author is not a preacher but a professor of philosophy. He expounds the Christian heritage of belief, from Advent to Trinity; but from the viewpoint of Christian philosophy. Contents: Advent, Dies Irae; Nativity, Incarnation; Epiphany, Revelation; Lent, Contrition; Palm Sunday, The Kingdom of Christ; Good Friday, Martyrdom; Easter, Resurrection; Pentecost, The Spirit; Trinity; and Now Abideth Faith, Hope, Charity. The author's point of view is fresh and stimulating.

THE RABBI IN ACTION

By Rabbi William Rosenau, Ph. D. Bloch Publishing Co. 124 pp. \$2.00.

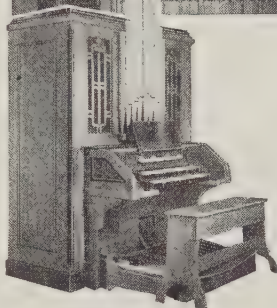
The Rabbi was graduated from the University of Cincinnati, and ordained at Hebrew Union College, in the same city. His first pulpit was in Omaha, Neb. In Sept. 1892, he went to Baltimore, and became rabbi of Obed Shalom Congregation. Since he received his Ph. D. from Johns Hopkins University, and was appointed Associate Professor of Post-Biblical Hebrew at that institution, and served until his retirement in 1932. He has published a number of scholarly books, has contributed a number of articles to the Jewish Encyclopedia, and has written many papers of a theological, ethical, and scientific character.

This book embodies the Alumni Course of Lectures at Hebrew Union College, 1935-1936. Dr. Roseman inaugurated this Course of lectures; and was chosen the first alumnus of over 500 graduates of Hebrew Union College, to lecture on Practical Theology. His successful career for 50 years as a rabbi, his successful experience, leadership in public service, high scholarship, and fine personality, gave him a high place in the city of Baltimore. Out of his long and successful experience as a minister of God, other ministers of different communions, may learn much from these lectures on the clergyman as a personality, a congregational leader, an educator, and a community factor.

THE SEPARATION OF CHURCH AND STATE IN ITALIAN THOUGHT FROM CAVOUR TO MUSSOLINI

By S. William Halperin, Professor in the University of Chicago. The University of Chicago Press. 115 pp. \$2.00.

This learned volume discusses the idea of separating Church and State, first espoused by Cavour and many of his contemporaries; and up to the present day engages the thought of philosophers and practical statesmen, to Mussolini. This book makes clear what Italians have thought; and they have put into practice Mussolini's theories—which Italians evidently like. Up to the present, however, there is no separation between Church and State. This book is keen, able, and balanced. Contents: The Literal Tradition of the Risorgimento; Cavour and the Problem of Church and State; Post-Cavourian Separatists; Antiseparatist Cross-Currents;



*Costly or
inexpensive*
**A GREAT
PIPE ORGAN
VALUE!**

THE smallest Wicks instruments embody the same remarkable features found in the large, costly ones, despite the low prices which begin at \$895.00. Musicians are amazed at the artistic as well as material value found in these superb organs. Detailed information and illustrated booklets sent upon request.

WICKS ORGAN COMPANY
HIGHLAND, ILLINOIS—DEPT. E

from
\$895
upward to
\$50,000
**WICKS
ORGANS**

"THE SANITARY" Individual Communion CUPS

Convenient, Noiseless and Sanitary

The individual communion service permits an impressive ceremony. We introduced individual cups. We make the finest quality of beautiful polished trays and supply thousands of satisfied congregations. Send for free Catalog with quotations.



SANITARY COMMUNION SERVICE

Box 396-Dept. E.

Rochester, N. Y.

Buy from Expositor Advertisers who do their part in making your magazine possible.



**SEND
A
DIME**

10-CENTS-A-DAY-BUYS

**New No. 8 "Master DeLuxe
Automatic Feed "Excellograph"
Rotary Stencil Printer**

NEW Low Price—ONLY \$42.50

**Other Models \$19.75 Up Terms
Illustrated Folder Free**

THIRD EDITION MINISTER'S MIMEO MANUAL
of hundreds of Bulletin and Church Art Designs to
trace on stencils, now ready for distribution. Limited
number. Now Only - - - - - \$5.00

**Electric Light Excelscope Stencil Art Design Tracer
Complete - - - - - \$7.50**

If you have a Stencil Duplicator, give us name and
we will put you on Minister's Preferred Mailing List
for Specials, Presents, Advertising Favors, etc. You
will be pleased.

Or will trade in, or rebuild, your machine. Also
Typewriters.

Write Right Now for Illustrated Literature

Pittsburgh Typewriter & Supply Co.

Dept. K-10 336 Fourth Ave. Pittsburgh Pa.

A New Book for D.V.B.S.



A splendid sup-
plemental study
book. Thirteen
Bible example
stories for Primary
and Junior children,
with new-type tests
and outline pictures for handwork. Price of
"Friends of God," 25 cents each book; \$2.75 a
doz.; \$20.00 a 100.

FRIENDS OF GOD
Bible Example Stories for Children
By J. E. POTZGER and H. A. MERITZ

FREE D. V. B. S. HELPS

A free Prospectus and folder, showing sample les-
sons and giving complete information on conducting
a successful vacation Bible school, will be sent
upon request. Address Dept. EX-38

THE STANDARD PUBLISHING COMPANY

8th & Cutter Sts., Cincinnati, O.

Separatism in Transition; and Church and State in
Fascist Theory.

FRIEND ANTHONY BENEZET

By George S. Brookes. University of Pennsylvania
Press. 516 pp. Eight illustrations. \$5.00.

Among the 18th century leaders of religious thought,
whose influence has penetrated the social, moral, and
spiritual darkness of succeeding generations, none is
more deserving of universal recognition than Anthony
Benezet. "The year 1934, was the sesquicentennial
anniversary of his death; thus distance furnishes an
enchanting horizon for the story of his career, and
time adds color to the lustre of his character." He
was of an old and distinguished French family. For
seven hundred years the name was revered in France.
The family were transplanted in 1731, to Philadelphia.
Anthony was a schoolmaster; a friend of negroes and
Indians; a philanthropist; a noted author; a lover of
freedom; a hater of slavery; a friend to all; and worked
for Peace. He was a great and noble Friend.

This book, while expensive deserves to be in every
public library; and every minister should read it. It
is inspiring.

ARCHAEOLOGY AND THE BIBLE

By George A. Barton, Ph. D., LL. D., D. D. 750 pp.
Seventh Edition. 1937. American Sunday School
Union. \$3.50.

This seventh edition is new, completely revised and
larger than former editions. The latest discoveries of
archaeology are embodied in this volume. Dr. Barton
presents in a clear and simple style the great facts
and testimonies of discoveries in Bible lands to the
truth and explanation of the Holy Scriptures. Sound
scholarship characterizes the interpretation and applica-
tion of these historical facts.

The John C. Green foundation enables the publishers
to sell this volume at a very reasonable price. It is
a most valuable guide, text and helper for Bible
students, teachers of the Bible and preachers.

The first fifteen chapters deal with the Lands of
the Book. Included in these accounts are such topics
as: roads, pottery, money, houses, and tombs. The
next 31 chapters flood the books of the Bible with
the light of archaeological discoveries. There are 138
plates of illustrations which add much to the value
of the book.

Lovers of the Bible will be grateful to Dr. Barton
and the many students and laborers who have made
these discoveries and interpreted them for us.—H. D. H.

PLAY THE GAME

And Other Talks to Young People. By Francis John
Hayden. Foreword by Herman Harrell Horne. Revell.
No price stated. 158 pp.

While it is said these talks are for young people
they can easily be used down to the primary grade.
They are well written and the lessons they teach are
such as children and young people need. Fifty-three
talks make up the book. They have been used in
church, school, conference and before special groups.
They show clearly that the author understands children
and young people and that he knows how to talk to
them. Good illustrations are on every page.

Some titles are: Play the Game, Building Tomorrow,
Hoing the Garden, Mother's Rag Bag, Radio Fans,
Three Links, Petrified Souls, A Rubber Stamp Boy,
Crossing the Bar. The basic structure of the talks
is drawn from many sources, but all are cleverly used.

This is a welcome addition to the list of such

volumes. It is far superior to most. It can be used in the home, school, church or where ever there are children. And its lessons will linger because there is an apt tale or illustration on which to hang them.
—W. R. S.

THE CHURCH VICTORIOUS

By Bishop Horace Crotty, D. D. Longmans, Green and Co. 118 pp. \$1.00.

This is the Lent Book issued under the auspices of the Bishop of London, who writes an introduction. There are eight chapters: "The Challenge to Victory . . . The Meaning of Victory . . . The Field of Victory (discussed in three chapters) . . . The Price of Victory . . . The Centre of Victory . . . The Source and Certainty of Victory." It is a book of encouragement and hope. It lives and labors in today, with all its violence and confusion, but it sees Jesus and the Cross and the Empty Tomb, and its heart is set on God. "So much of our religion starts with man, and tries to wriggle up to God. True religion starts with God, and cuts down like a knife into and through the whole life of man." As the Bishop of London says, "This ringing confidence in God pervades the whole book."—W. T. P.

DOCTRINE IN THE CHURCH OF ENGLAND

The Macmillan Company. 242 pp. \$1.75.

This is the report of "The Commission on Christian Doctrine," appointed fifteen years ago by the Archbishops of Canterbury and York. It has received wide comment in the newspaper. It is an examination of current differences of interpretation and endeavors to clear the relation of these one to another. "The Sources and Authority of Christian Doctrine," including the Scripture, the Church, and Anglican Formularies, are discussed in a prolegomena. Part I takes up "The Doctrines of God and of Redemption." Large space is given to "Redemption in Christ." Part II discusses "The Church and Sacraments," and Part III, "Eschatology." Indicated are differences of viewpoint among leaders, and emphasis is placed upon the large measure of agreement within the Commission. Ministers will find it of considerable value in doctrinal study and for the pulpit presentation of doctrine.—W. T. P.

PRIMARY CHRISTIAN LIVING SERIES

Lala C. Palmer and Leon C. Palmer. Morehouse Co. 25c for each 13 lessons.

These are leaflets to be distributed to Sunday School children. The pictures in beautiful colors, and the clear, easily read and understood stories cannot fail to delight Primary boys and girls. Poems and songs are used frequently in the leaflets. The titles of the series reviewed are: "Seeing God at Work in the World," "How God Answers Prayer," and "God, the Unseen Guide."

One looking for helpful material may well consider using these.—G. W. M.

JUDAISM AS A RELIGION

A series of Holiday Sermons, by Leon Stitskin, Rabbi Beth Israel Synagogue, Warren, Ohio. Bloch Publishing Co. 156 pp. \$2.00.

Thirteen Sermons. Topics: What is Judaism, a Religion or a Civilization? What is its Relation to Personal Religion? To Peace? To the Economic and Social Order of Things? What is the Solution of the Arab-Jewish Problem? The way Out for Orthodoxy? How should the Binai Brith and Allied Organizations advance the cause of Judaism in the Metropolitan Centers of the Land? How to combat Anti-Semitism, and

Twenty-Eighth Annual SUMMER SCHOOL OF THEOLOGY

June 27—July 14

AUBURN THEOLOGICAL SEMINARY
and
THE COLGATE-ROCHESTER DIVINITY SCHOOL
at Auburn, N. Y.

Gaius Glenn Atkins

Oren Huling Baker	Henry W. Luce
Albert W. Beaven	Harry S. Mason
John C. Bennett	Justin W. Nixon
Frank Otis Erb	Harry Lathrop Reed
Paul Bentley Kern	Howard V. Yergin

Write for particulars to

President Paul S. Heath

AUBURN THEOLOGICAL SEMINARY



THE thief in your church is Indifference, Indifference steals the congregation and the Sunday school. Indifference employs every modern method to entice church members. He uses the park, playground, resort, automobile, movie, theater, the gun and the rod—everything imaginable to steal the people from your church. You must take advantage of modern methods and overcome this great giant Indifference.

Indifference is your biggest competitor. Meet competition by creating and holding interest and enthusiasm.

Hundreds, yes, thousands, of churches have learned that there is nothing so successful as a parish paper. A local church paper gives strength and power to meet Indifference.

Your church can have its own local paper without cost if you follow our plan. In fact, you can make it a source of revenue. Ask for free samples of local parish papers and particulars.

The National Religious Press.
Grand Rapids, Mich.

Send me free of charge full particulars and samples.

Name

Street

City

Exp.& H.R.:May

Wilson
Sectionfold Partitions



**Large or Small Rooms
As Occasion Demands**

WITH Wilson Sectionfold Partitions a large room can be easily and quickly subdivided into several small ones, suitable for meetings and classes of various sizes. Adaptable to old buildings as well as new.

Send for 32-page Catalog No. 15
THE J. G. WILSON CORPORATION
Established 1876
1841 Broadway New York City
Offices in all principal cities

HARPER & BROTHERS • NEW YORK

COMPLETELY REVISED & RESET

**DR. MOFFATT'S
MODERN TRANSLATION OF THE
BIBLE**

**SHEDS NEW LIGHT ON
ALL THE SCRIPTURES**

"A perennial source of suggestion and stimulus. Dr. Moffatt's work is indispensable."—*Francis J. McConnell*. "Thousands of us have had new light thrown on the familiar Scriptures through Dr. Moffatt's incisive and brilliant phrasing."—*Walter Russell Bowie*. "The most satisfying presentation of the Word of God that we have in the English language."—*Robert M. Hopkins*.

MANY BEAUTIFUL EDITIONS

THE HALL ORGAN CO. WEST HAVEN, CONN.

Each instrument individually designed
and constructed by HALL craftsmen

Buy from Expositor Advertisers who do their part in making your magazine possible.

Religion and Science. Rabbi Leon Stitskin is a graduate of the College of the City of New York, Hiram College and the Rabbi Isaac Elchanan Theological Seminary. A contributor to a number of Anglo-Jewish periodicals in the United States. He is active in Jewish and Non-Jewish affairs.

These sermons give the reader a glimpse of a Rabbi's views, broadminded, liberal, courteous to all faiths, and staunch to his own.

THE QUEST FOR GOD THROUGH UNDERSTANDING
A companion volume to the *Quest for God Through Worship*, edited by Philip Henry Lotz, S. T. B., and Ph. D., in Religious Education, from Northwestern University. The Bethany Press. 322 pp. Price not given.

A book of discussions for Young People's Meetings, Summer Camps, Colleges and Universities, and leaders of youth, generally. Twenty-six contributors, among whom are such specialists in this field as W. C. Bower, G. Walter Fiske, Frederick C. Grant, Georgia A. Harkness, Charles J. Lotz, J. M. Price, W. E. Raffety, Norman E. Richardson, Ernest Freemont Tittle, etc. The discussions run weekly from October to September, inclusive. The treatment is keen, definite, practical and spiritual. For example, the topic for October deals with **Worship and Loyalty**, under the sub-heads, the *Quest for God Through Worship*, Music, Silence, and Courage and Loyalty. We know of nothing so stimulating in the field of practical religion as this.

CREATIVE PIONEERS

By Sherwood Eddy and Kirby Page. Association Press. 161 pp. \$1.50.

This book is an appeal to youth to seek adventurous vocations and avocations on the front of industrial relations, political frontiers, co-operative movements, race relations, and socialized religion. The Youth in Fascist and Communist countries feel the thrill of what they believe is a new and betted social order. Young America joins the pioneering of their day to build a new political, social, economic, and brotherly world. Men like Kirby Page and Sherwood Eddy are magnetic leaders, enthusiasts, and at the same time are practical. They are telling college students of their big opportunities "to build Jerusalem in this pleasant land." It can be done!

THE CASE FOR DEMOCRACY, AND ITS MEANING FOR MODERN LIFE

By Ordway Tead. With a Reading List on Democracy, by Benson Y. Landis. Association Press. 120 pp. \$1.25.

This is an awakening, even startling book, on the question, "Is Democracy Outworn for America?" It is a thoughtful book. It is revolutionary, but not wild-eyed. It shows that the ideals for democracy on which this country was founded may be reconciled with the demands of business life today, without revolution. Christian living and genuine democracy are two aspects of the same aspiration. Ordway Tead, the author, is recognized as one of the country's leading interpreters of the direction of people in business, on personal problems, industrial relations, management and leadership. Benson Y. Landis has carefully compiled a notable list of books on Democracy (244 books altogether).

"CHRIST IN RECENT ART"

Sixteen pictures by Artists of Repute. Picture interpretations by Albert E. Bailey. Scribner's. 50 cents. Anything that Dr. Bailey, author of "The Gospel in

Art," "The Use of Art in Religious Education" produces is helpful. He has gathered sixteen somewhat unfamiliar pictures giving a fresh and modern appraisal of spiritual values. These pictures may be used in Youth groups, Sunday School classes, and for other church gatherings.

These will aid in the enriching of spiritual insight, the increasing of convictions, and in developing appreciation.

Each picture has a brief outline of the artist, and an interpretation.—G. W. M.

LATIN AMERICA

Samuel Guy Inman. Willet, Clark. 462 pp. \$3.75.

Here is a volume that will serve the average preacher as a source book on South America. The author covers such general topics as, "Who Are the Latin Americans? . . . Revolutions and Their Causes . . . Recent Revolutions . . . New Forces . . . What Will the New Order Be?" The reader finishing the book will gain a knowledge of our friends to the south and of their history. The author lived in Mexico for ten years as director of the People's Institute, and for the twenty-two years since he has been visiting Latin America enjoying the friendship of many of the leaders there. President Roosevelt appointed him to the Buenos Aires inter-American peace conference in 1936. His book is to be strongly commended to all Americans desiring a clear knowledge of Latin America. Perhaps all Americans should desire that knowledge.—P.

MID-WEEK SERVICES

SHIRLEY SWETNAM STILL

I. The Radiance of the Christian Life

Suitable Songs: "I am Happy in the Service of the King," "Since Jesus Came Into My Heart," "Sunshine in My Soul," "Joy to the World," "Blessed Assurance," "Happy Days," "Dwelling in Beulah Land," and any number of other songs of joy. Special song: "I'm a Child of the King."

Scripture: I Thess. 5:16-24.

Prayers: *First prayer:* that we may walk joyfully before the world and by the radiance of our lives draw others to our Master. *Second prayer:* that we may be able even in times of trial to show forth our joy in Christ Jesus. *Third prayer:* of thanksgiving and worship.

Talks:

1. Story of someone who influenced me for good by his radiant Christian life.

2. The Christian's reasons for being joyful.
a. His sins are forgiven. b. The Holy Spirit is in his heart. c. He is an heir of great joy—a child of the King.

3. How to be joyful. a. Read God's Word. b. Listen to God's spirit: "The fruit of the Spirit is joy." c. Thank God for your blessings.

General participation: Ask every person present to quote some promise from God's Word which makes him happy.

Decorate for this meeting, if you like, with

TO-DAY for the Graduate



A gift that will bring joy and spiritual peace every day in the year.

TO-DAY: a magazine of daily devotions, issued monthly. 75 cents a year, \$1.25 for two years. Write for a sample copy.

WESTMINSTER PRESS

925-E Witherspoon Building

Philadelphia



GOWNS for the PULPIT and CHOIR

When buying robes write to America's oldest and largest manufacturer . . .

Cotrell and Leonard

Est. 1832

Inc. 1935

485 Broadway

Albany, N. Y.

HILLGREEN, LANE & COMPANY

Pipe Organ Builders

ALLIANCE, OHIO

Our firm has been established for forty years and has achieved a reputation for fair dealing and artistic Organ production. We are equipped in every way to undertake orders of any magnitude.

The Josephinum Church Furniture Co.

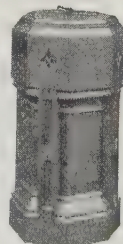
Dept. E, COLUMBUS, OHIO

Nationally recognized by leading Clergymen and Architects as manufacturers of church furniture indicative of artistic excellence and superior quality

Our Pews, Woodcarvings, Altars, Pulpits, Lecterns, Wainscoting, etc., are designed and executed with a precision and deftness to be found only in the true artist and craftsman.

Since 1884

Write for designs relative to your particular requirements



Font No. 3337

Samples! Samples! Samples!

A Full Line of
**SUNDAY SCHOOL
 LITERATURE**
 FUNDAMENTALLY SOUND

*Free on Application
 By Sunday School Officials*

Address

UNION GOSPEL PRESS

Box 6059

Cleveland, Ohio

Mother's Day, May 8

LET our printed supplies—bulletins, post card announcements, souvenirs—aid you in presenting your special services!

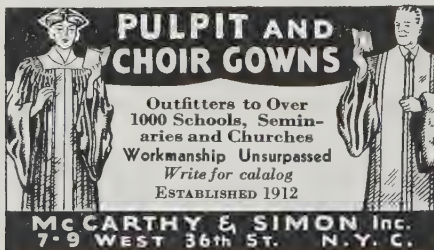
A complete sample packet of Mother's Day supplies will be sent free upon request.

Bulletins—Printed to your order or an attractive cover, varied for each Sunday.

Ask for information and samples

The Woolverton Printing Company
 Cedar Falls, Iowa

*Write us about your next printing order.
 We may be able to save you money.*



**PULPIT AND
 CHOIR GOWNS**

Outfitters to Over
 1000 Schools, Semin-
 aries and Churches
 Workmanship Unsurpassed
 Write for catalog
 ESTABLISHED 1912

MCCARTHY & SIMON, Inc.
 7-9 WEST 36th ST. N. Y. C.



Communion Ware of Quality

Best Materials
 FINEST
 WORKMANSHIP

ALUMINUM or
 SILVER PLATE
 Individual
 Glasses

Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
 Room 324 1701-1703 Chestnut Street, Philadelphia, Pa.

many bright lights and bright streamers of colored paper.

Close the meeting with the Doxology.

II. Mothers' Day Prayer-Meeting, "Garlands for Mothers."

Opening Statement by leader: The season of Lent is widely observed with the idea that it prepares the hearts of the people to understand and appreciate the real joy of Easter. Let us hope that this meeting tonight may prepare our hearts for a proper observance of Mothers' Day.

Hymn: "O Love That Wilt Not Let Me Go."

Enter four mothers: They seat themselves about a table.

First Mother: To me, Mothers' Day seems a strange observance. I see so well my faults as a mother, that a feeling of shame comes over me when I hear a Mothers' Day program. I feel wholly unworthy of it all.

Second Mother: The strange part of it to me is that they talk about the hard times mothers have. I enjoy being a mother. My children mean more joy and satisfaction and love to me than I can say. It's not hard to be a mother. It's glorious. Even when I'm mending and cooking and washing behind my boy's ears, I know it's a glorious thing to be a mother.

Third Mother: The thing that makes me pause before I attend a Mothers' Day service is the fact that I am never satisfied that I have made our home as Christian as it ought to be. I don't say enough about Christ. I'm not careful enough to see that my children read the Bible every day. I'm not as careful as I ought to be about the kinds of books and magazines that come into our home. I think every Christian home ought to have family worship every day.

Fourth Mother: After all, it rather puts a challenge before us, though. It's hard for us to get Mothers' Day gifts and attend Mothers' Day services and see what the world thinks of mothers without trying to lift ourselves up and make ourselves more like the pattern, I think. I'm glad we have Mothers' Day because it makes me try harder.

Leader: Let us read for our Scripture a speech made by a grateful daughter-in-law to a good mother. Someone besides the leader will read Ruth 1:16,17.

Leader: And now let us offer a prayer for the mothers that God has given us, and for all that they have meant to us. Let us pray God's blessing upon them and upon us.

Prayer.

Hymn: "In Christ There Is No East and West."

Enter a young man: I want to crown motherhood because my mother and other mothers I know have been friends with their children—not just rulers over them. The fact that I could walk and read and play and go to

church with my mother has meant a lot to me. It has meant better directions of walking, better books for my reading, better choices of companions—and it has kept me going to church. I bring a garland for motherhood because I believe in mothers as friends. (He hangs a chain of bright flowers around one mother's neck. Or let him crown her if she likes.)

Solo: "What a Friend We Have in Mother."

Second Young Person: I'm in favor of keeping Mothers' Day—though I don't want a sloppily sentimental one—because of the mothers who aren't sad all the time. I like the merry mothers who laugh with their children. They make us work, but we're glad to work if there can be a bit of fun mixed in with it too. We learn bravery and self-control from the mothers who laugh with us over our bumps and who expect us to be cheerful even when we must do odd jobs. I crown the cheerful mothers. (Gives flowers.)

Solo: "I Would Be True."

Third Young Person: I have a bouquet here that I'm glad to give motherhood because all through the years our mothers have been outstandingly Christian. I know, of course, that there are non-Christian mothers in the world. But as a class the mothers of our country have really been and are Christian. They keep calling us to be better and to do better. They expect high things of us and we consequently expect high things of ourselves. The wonderful things that great men have said about their mothers have been said about Christian mothers. Perhaps that is because Christian mothers are the sort of mothers who can bring up great men. I offer these flowers in honor of the great throng of Christian mothers who have led their children to Christ.

A Prayer: For help and strength for mothers in their great task.

Hymn: By the congregation, "There's a Dear and Precious Book."

Fourth Young Person: I honor motherhood because it is always trying to be better. I don't know a mother who is satisfied with herself. I don't know one who isn't trying to climb upward toward the ideal in her motherhood. If all of us were seeking help and strength and trying as hard as most mothers try—the world would be better. They make mistakes—all mothers, I mean—but I honor them because they're trying to overcome. (Gives flowers.)

Hymn: "Higher Ground."

The mothers stand: Enter an old mother.

Old mother: Even when the children have grown up and made their homes, even when age and weakness come—it is still a great thing to be a mother. The memories of little feet and big responsibilities are very precious. But when you take a day to honor us—let us all take it together and honor God with it.

MODERN BOOKCASES FOR THE MODEST BUDGET Only \$12.75 FOR A



COMPLETE 3 SECTION
Lundstrom
THE GROOVE WITH YOUR LIBRARY
SECTIONAL BOOKCASE

Sold direct from Factory
on 30-day approval
Furnished in different materials, designs and finishes, imparting almost any desired effect.
Write for Catalog B58 showing other new attractive designs at correspondingly low prices.

The C. J. LUNDSTROM MFG. CO.
(Established 1899)
Little Falls, N. Y.
New York Showroom: 130 West 42nd St. (Tel. Wis. 7-8668)

UNION LESSON HELPS

on the International Uniform Lessons
stand for and proclaim
the heart of the Gospel

Union periodicals aim to present only constructive truth. They refrain from controversial discussions of doctrines which are not fundamental and on which evangelical Christians hold varying views. They are thoroughly practical as well as Biblically sound.

Write for free specimen copies

American Sunday-School Union
1816 Chestnut Street Philadelphia, Pa.



CHURCH MEMORIAL WINDOWS

Since 1888

J. M. KASE, Inc.
Stained Glass Studios

30-36 N. 8th St., Reading, Pa.

and
New York Office: 24 So. Bayles Ave.
Port Washington, New York

Write for Booklet



CATHEDRAL CHIMES
WITH ELECTRIC ACTION
NOW AVAILABLE TO ALL

Our new Chimes invention now makes it possible for you to add these high quality chimes to your pipe organ, Hammond Electric, reed organ, piano or other musical combination at an amazingly low cost. These chimes always remain an independent musical instrument. They can be attached to any part of the auditorium or building. Beautiful in design; silent in action; and possessing clear bell-like tones these chimes fill a long felt need. Send for free descriptive booklet. No obligation whatsoever.

WALL MODEL
For Pipe Organs
and permanent
installations.

Low convenient terms if desired
MAAS ORGAN COMPANY, Ltd.
3015 CASITAS AVE., Los Angeles, Calif



PORTABLE MODEL
For Hammonds, Pianos,
Reed Organs,
HOME, ORCHESTRA, Etc

OUR POLICY: Factory to you direct means LOW COST

Fund Raising Counsel for Churches

We help you raise funds; more we help to achieve higher levels of attendance, of morale, of loyalty.

That means more cash paid on pledges; benefits budget and other interests; strengthens your church spiritually.

Over \$50,000,000 collected by over
1,000 churches for buildings, debts,
improvements, budgets.

Ask for "Church Fund Raising Pointers,"
"Cash Collection News Bulletin," and "Fund
Raising Outlook for 1938-1940."

31 Years of Experience. Modest Fees.

Tell Us Your Needs and Problems

CHURCH SERVICE BUREAU

A. F. McGarrah, D.D., Director

Witherspoon Building

Philadelphia, Pa.

Church Windows

ILLUSTRATED PORTFOLIO OF
NOTEWORTHY STAINED GLASS WINDOWS
UPON REQUEST

Pittsburgh Stained Glass Studios

Warden and McCartney Sts. Pittsburgh Pa.

HYMN BOOKS are a vital neces-
sity to your con-
gregation. Our hymnals will meet all of your
requirements. Write:

Samuel W. Beazley & Son

3815 Armitage Ave.

Chicago, Ill.

Samples submitted on request

FOLDING CHAIRS

Brand-New Steel Folding Chairs

Full Upholstered Back and Seat Rubber Feet

Send for Sample \$16.00 a dozen

REDINGTON CO., Dept. 89, Scranton, Pa.

THESE SCHOLARLY PAPERS SERMONS

—WORKED OUT to original
requirements. Over 20 years
experience serving busy pas-
tors. Describe us your wants.
Prompt results.

AUTHORS RESEARCH BUREAU, 516 5th Ave. New York City

G-5 **I AM 5c SAVE** May 1938
WORTH 5c ME

Save 20% on your next Expositor subscription
on the following conditions:

1. There must be 12 of me.
2. Beginning any month in the year.
3. Coupons must be for consecutive mos.
4. Not good nor redeemable on combina-
tion offers.

The Expositor is \$3.00 a year. 12 of these
coupons, sent in accordance with the above
rules, will earn you 60c credit on your sub-
scription.



It's not Mothers' Day to me—it's Fathers' Day—God's Day. We mothers are His servants. Let today bind us first and most to Him.

Hymn: "Blest Be the Tie That Binds." During this hymn let the endless chain be made around the room, and after it pronounce the benediction.

III. New Victories for Christ

Suitable hymns: "Loyalty to Christ," "Faith Is the Victory," "I Choose Jesus," "He's My Friend," "Oh, Brother-Man, Hold to Thy Heart Thy Brother," "Where Cross the Crowded Ways of Life," "O Master-Workman of the Race."

Bible reading: Eph. 6:10-13.

Prayers: 1. That we may stand out against the evils in the world and help to make them better. 2. That we may not compromise with evil for the sake of money or friends or for any other reason. 3. That God may add His blessing to our work for Him.

Talks: Victories that should be won for Christ today:

1. Victory over the law which condones child-labor in some sections and under some conditions. Work for a law to forbid this.

2. Victory over the law permitting the sale of alcoholic beverages. Real prohibition will be a victory for Christ.

3. We should put out of the nation the gambling devices which are in it. This is a war which Christians can engage in.

4. We should overcome the matter of underprivilege for the poor.

5. To have a real part in leading the world to Christ in a Christian victory.

6. We must wage war against the sin in our own lives and conquer it for Christ's sake, and by His help.

IV. A Day of Christian Song

This is a service entirely of song. The program should be mimeographed or written on a blackboard.

1. *Morning:* Congregational Hymn, "Holy, Holy, Holy." *Solo:* "Still, Still with Thee, When Early Morning Breaketh." *Duet:* "Ere You Left Your Room This Morning." *Choir:* (for the Bible reading) "The Heavens Are Telling." *Prayer-Hymn:* "Open Mine Eyes That I May See."

2. *Work-time:* Congregational hymns, "Jesus Calls Us," "To the Work," "There's a Task for Every Worker." *Quartette:* "One More Day's Work for Jesus." *Choir and Congregation:* "Give of Your Best to the Master." *Prayer-Hymn:* "Just as I Am."

3. *Bread of Life:* "I've Reached the Land of Corn and Wine," "He's My Friend." *Choir or Duet:* "The Lord Is My Shepherd." *Prayer-Hymn:* "Break Thou the Bread of Life."

4. *Evening:* *Quartette:* "Now the Day Is Over." *Solo:* "If I Have Wounded Any Soul

Today." *Congregational hymns*: "Day Is Dying in the West," "Abide with Me." *Solo*: "The End of a Perfect Day." *Prayer-Hymn*: "More Love to Thee, O Christ."

5. *Homecoming*: *Congregation*: "Now I'm Coming Home." *Choir*: "I Will Sing You a Song of That Beautiful Land." *Solo*: "I'm Far Frae Ma Hame"—also called "My Ain Countrie." *Congregation*: "There'll Be No Dark Valley When Jesus Comes."

6. *Benediction*: *Choir*: "Gloria." *Solo*: "God Be Merciful unto Us." *Congregation*: "Nearer, My God, to Thee."

MEMORIAL DAY

(Continued from page 221)

were told that they were helping to end war for all time. Are we keeping faith with them? They have done their part. We must do ours now.

This should be a day of expression for us. These men have expressed themselves. It is your task and mine to make the tomorrow and war strangers to each other. There was a time when doctors bled their patients to cure them of disease. The people submitted to it then but think of them doing it now. We know better today. But it is still thought by too many that the way to cure differences between nations is to bleed them on the battlefield. We are coming to see that this is all wrong. We are beginning to know better.

We need to realize that no one actually wins in war; everyone is a loser. It does not protect the weak but creates them. It does not cure wrongs but it makes them. It always raises more problems than it solves. It is time that we say, "We are through with war, we will have no more of it." Let us kill the idea of war by putting the idea of peace in place of it. War can never be killed by going to war.

Lest we forget, we need heroes now. In a sense we need them more now than in times of war, at least it takes more stamina to be one in times of peace. It is comparatively easy to be driven to heroic action by the beating of the drums and by hosts of others marching by our side. But when all is quiet and we stand literally alone that we need personal courage to go forward.

The story is told of Wendell Phillips, who one evening sat by the fireside with a young man to whom he told the heroic story of his life. The young man said, "Mr. Phillips, if I had lived in your time, I think I should have been heroic too." The abolitionist replied, "Young man, you are living in my time and in God's time. And be sure of this, no man could have been heroic then who is not heroic now."

Do you long to be brave, to be heroic? Then take another look at the great Teacher who demonstrated how to be courageous and daring in so-called peace times. He rendered to




CLARK'S "UNITYPE"
BRONZED COPPER
CHURCH BULLETIN BOARDS

Also
ILLUMINATED CROSSES

ART BRONZE TABLETS
CHURCH MARKERS
MEMORIAL & GIFT PLATES



W L CLARK CO. Inc Manufacturers
52 LAFAYETTE ST. NEW YORK Est 1914

SEPARATE LITERATURE OF EITHER ON REQUEST

Church Windows Since 1893

The Von Gerichten Studios

Craftsmen in Stained Glass

551-557 So. High St. Columbus, Ohio

Information and prices given without any obligation to purchase

CHURCH FURNITURE

DIRECT FACTORY PRICES

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Sunday School Furniture. We allow for or sell your old equipment. Catalogue and details on request.

REDINGTON COMPANY DEPT. C SCRANTON, PA.



CHOIR GOWNS
PULPIT VESTMENTS

Hangings·Ornaments·Fringes·
Furnishings and Supplies

CATALOG·FREE ON REQUEST

The C.E. WARD Co. New London, O.

PIPE ORGANS
OF FINEST QUALITY

Built in All Sizes

Write Us

A. J. SCHANTZ SONS & CO.

Established 1873 Orrville, Ohio

CHILDREN'S DAY Music, Programs, Recitations, etc.

"The Sunshine of God's Love," new pageant-service for the Sunday School. Price 10c.

"Children's Day Recitations, Helps, etc." Price 25c.

FREE catalog describes special day and general Choir and Sunday School publications, plays, etc., and supplies specimen pages of music.

GEO. F. ROSCHE & CO., 337-714 W. Madison St
Chicago, Ill.

We solicit your orders for . . .

**BILL HEADS, LETTER HEADS, ENVELOPES
and PERSONAL STATIONERY**

Let your purchases help to support the Gospel Ministry

"THE GOSPEL PRESS"

Hazel P. Mower, Sec'y

Box 93, Hurlock, Maryland



Commands ATTENTION . . .
The Sheldon All-Alluminum Bulletins are constructed to give the very best display and present the finest possible appearance. It commands the attention of passersby and is a continual welcome sign to strangers. Learn more about the numerous advantages of these Bulletins—send for a catalog—a post card will do.

THE ASHTABULA SIGN COMPANY
Box 135EH Ashtabula, Ohio

Church Windows

ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph, Mo.

Designers and Manufacturers of Art, Stained, and Ecclesiastical Glass

Send us the sizes and shapes of your windows and we will submit quotations

PULPIT FURNITURE

Chairs, Communion Tables
Baptismal Fonts, Etc.

Fine furniture at factory-to-Church prices. State your needs.

DE MOULIN BROS. & CO.

1116 South 4th St.
GREENVILLE, ILLINOIS



PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Custom Tailoring for Clergymen

1837 Marking 101 years of service to the church and clergy 1938

COX SONS & VINING, INC.

131 EAST 23RD STREET, NEW YORK, N. Y.

PUBLIC SPEAKERS!!

Let us prepare your sermons, speeches, lectures, articles, essays, etc., at a most modest cost.

Prompt, scholarly, individual and confidential. You get full and exclusive use of all material ordered.

Circular FREE on request

Continental Writers' and Speakers' Bureau
705 Railway Exchange Bldg. Montreal, Canada



MITE BOXES

For Missionary and Special Offerings. Catalog free. Samples of various styles sent on receipt of 25 cents.

Edwards Folding Box Co.

Manufacturers of Folding
Paper Boxes of All Kinds

27 N. 6th St.
PHILADELPHIA

Communion Cups

Send for Folder and SPECIAL OFFER at low prices. Glasses \$1.00 Dozen. Tray and 36 glasses \$6.50 up. Beautiful CHROMIUM-PLATED, Aluminum, Wood and Silver-plated Services. Collection & Bread Plates, Pastor's Sick Outfits, etc.

Thomas Communion Service, Box 1212 Lima, Ohio



Caesar the things that were Caesar's but that was not His whole duty. He rendered to God the things that belonged to God. This we need to learn to do today. We have tried so many methods to settle international disputes. We have certainly tried war long enough to see that it is shameful and futile. Let us try the method of Jesus. If we will give ourselves in service to our God as earnestly as these men gave themselves in service to their country we will no longer tolerate this uncivilized, savage remnant which is war.

We do not want revolution. We need evolution, evolution out of the spirit of militarism and into the spirit of Jesus Christ. While He has fought literally alone, He has done more to create and preserve peace than a host of standing or marching armies. A standard-bearer rushed ahead of the men and planted the flag at a very dangerous position. The captain cried, "Bring back the flag." The bearer answered, "Bring up the army." Let us beware lest we ask God to bring back His teachings to our mode of thinking but rather let us bring our ideas and lives up to His standards.

PERSONAL TESTIMONY

(Continued from page 220)

women, both old and young, in the large church where I grew up. The attendance at our Friday evening prayer meetings numbered from 100 to 150 persons. The minister directed the meeting, but it was carried on for the most part by the people. The singing was hearty and joyful. The prayers were short and earnest. The testimonies were simple and sincere confessions of devotion to Christ. The meetings were seldom more than an hour long, and the people went away spiritually refreshed and renewed, filled with an earnest purpose better to follow Christ in their daily life. It was in those meetings that I acquired courage to pray in public, and to contribute my few words of testimony and appeal. The good people of that church did much, far more than they ever knew, to prepare me for my life work.

The churches of today, in spite of changed social conditions, need to get back to the practice of confessing Christ vocally in personal testimony. It is the scriptural way of honoring our Lord and Saviour. We have his word for it: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Paul says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

It is good to remember, in these days of

widespread religious decline and discouragement, that the influence of the note of personal testimony lingers with us in some of our best hymns and Gospel Songs, and also in our older poetry. How readily congregations are wont to respond in thought and feeling to the note of personal testimony when hymns and songs like these are sung:

"I heard the voice of Jesus say,
 'Come unto me and rest;
 Lay down, thou weary one, lay down
 Thy head upon my breast.'
 I came to Jesus as I was,
 Weary and worn and sad,
 I found in him a resting place,
 And he has made me glad."

* * *
 "I love to tell the story
 Of unseen things above,
 Of Jesus and his glory,
 Of Jesus and his love.
 I love to tell the story,
 Because I know 'tis true;
 It satisfies my longings
 As nothing else can do."

It is this sincere personal note, whether sung or spoken, that does more than anything else to commend the religion of Christ to the average man or woman, and win them to a life devoted to his service. Witness this in a specimen of our older poetry. Whittier's beautiful and much prized poem, "The Eternal Goodness," is really his personal testimony to what God in Christ was to him. You remember how it begins, as though he were present at a religious meeting. We imagine him standing up and speaking to his fellow Christians. He says:

"O Friends! with whom my feet have trod
 The quiet aisles of prayer,
 Glad witness to your zeal for God
 And love of man I bear."

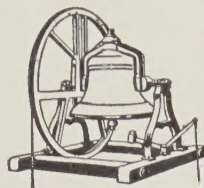
Then he goes on to express his dissent from their "iron creeds," and to voice his own faith in the larger meaning of God's love. At the end he says:

"O brothers! if my faith is vain,
 If hopes like these betray,
 Pray for me that my feet may gain
 The sure and safer way."

He turns from his human auditors to the Searcher of all hearts, and closes with a sincere and humble prayer:

"And Thou, O Lord! by whom are seen
 Thy creatures as they be,
 Forgive me if too close I lean
 My human heart on Thee!"

Let us endeavor, as ministers and lay workers, to restore the lost note of personal testimony in the life of our churches. It can be done. All who take an active part in the worship and work of the church should be encouraged to voice their Christian life in frequent and courageous personal testimony. Let us pray for its return.



**MENEELY
 BELL CO.**
 TROY, N.Y.
 AND
 220 BROADWAY, N.Y. CITY
BELLS

**CHURCH
 FURNITURE**
KELTNER MFG. CO.
 79 Main St., Ashley, O.
 • Since 1869 •

Complete sets or individual pieces built to order. Communion Tables, Pulpits, Reading Desks, Baptismal Fonts, Pews, Pew Cushions, Altar Crosses, Collection Plates.

Write for catalog



"Best All-Use Book" 288 PAGES

• "Devotional Hymns" writes one Pastor, "can't be praised too much." Another says, "Pleases the Young People". Excellent for Evangelical effort; fits right into church program afterwards. Silk cloth, gold stamped per 100, \$40.00, Bristol binding, \$25.00. Prices not prepaid. Give church name and pastor in writing for returnable sample.
HOPE PUBLISHING COMPANY
 5701-F West Lake St. Chicago, Illinois



**Choir-Pulpit
 GOWNS**

Paraments, Bible Markers, etc. Fine materials, beautiful work, pleasingly low prices. State your needs.
 Catalog and Samples on request

DeMoulin Bros. & Co.
 1153 S. 4th St. Greenville, Ill.



**RAISE MONEY
 WITH**

A MILE OF PENNIES
 NICKELS DIMES

EASY TO GET

Collecting a mile of coins is a novel and successful way of raising money for a Church or Society. The coins will not drop off of our holders. No adhesive used. Write for Samples and Prices.

THE HARRISON CO. UNION CITY, IND.

**VICTOR Portable
 STEREOPTICON**



**WRITE FOR
 PRICES & TERMS**

Ask for List of
 LECTURE SETS
 (HUNDREDS OF SUBJECTS)

**Stock and
 Made-to-Order SLIDES**

VICTOR ANIMATOGRAPH CORP.
 114 VICTOR BLDG.,
 DAVENPORT,
 IOWA.

INDEX FOR MAY, 1938

GENERAL	
Book Reviews	245
Bulletin Board	223
Christianity in Bad Weather, <i>Benson</i>	215
Church Methods	224
Editorial	222
Illustrations	238
Memorial Day, <i>Brobst</i>	221
Mid-Week Service	251
Moods and Their Meanings, <i>Benson</i>	215
Mother's Day	224, 226, 229, 232, 236, 238, 251, 252
Motion Pictures	244
Outlines	236
Personal Testimony, <i>Credeford</i>	219
Poetry, <i>Wiseman</i>	237
Prayers, <i>Zimmerman</i>	243
Rural Life Sunday (Rogation)	225
Sermons	229
Vacation Bible School	227
Why Don't You Write, <i>Arbo</i>	217

SERMONS	
Christian Home	236
Comfort, <i>Siegarf</i>	231
God's Grand Amens, <i>Slaver</i>	230
God's Role	236
God Your Playmate, <i>Hiser</i>	235
Interpreter of God	236
Memorial Day	237
Mother At Cross, <i>Johnson</i>	229
Numbering Our Days, <i>Weist</i>	232
Safety for Nations	236

MID-WEEK SERVICES	
Christian's Song	254
Mother's Garlands	252
Radiance of Christian Life	251
Victories for Christ	254

METHODS	
Easter Sunrise Service	228
Enterprise Corner	227
Mother's Day	224
Mother's Day Program	226
Mother's Day Service	224
Motion Pictures	244
One-Cat Power	224
Opening Old Testament	228
Pastor's Anti-Creed, <i>Schedding</i>	228
Prayers, <i>Zimmerman</i>	243
Proverbs About Mother	224
Rose Communion Service	227
Rural Life Sunday (Rogation)	225
Vacation Bible School	227

ILLUSTRATIONS	
China Helps Ohio	244
Clanging Christians	242
Cost of War	240
Idealism and Realism	242
Memorial, <i>Wiseman</i>	237
Men's Class	242
Mother, <i>Wiseman</i>	237
Mother's Diary	239
Mother's Face	238
Mother's Happiness	238
Mother's Kisses	238
Motives	241
Mountain Gracitudes	239
National Defense	242
Passed Through Death, <i>Wiseman</i>	237
Peace	240
Pulpits As Recruiting Stations	241
Service and Sacrifice	240
Through Her Eyes	238
Vindictive Peace	241
War Glamour Debunked	242
War Makers	241
War Phobia	241
Well Taught By Mother	239
Wesley's Mother	238
Where Man Fails	243

SCRIPTURE TEXTS	
I—Illustrations	
O—Outlines	
P—Prayer Meeting Texts	
S—Sermons	
Gen. 18:19 (O)	236
Gen. 49:30 (I)	239
Ex. 2:8 (I)	238
Ex. 15:3 (O)	236
Num. 2:17 (I)	240
Deut. 1:19 (I)	238
Ruth 1:9 (I)	238
Ruth 1:16-17 (MS)	252
I Sam. 1:27 (I)	238
I Sam. 2:19 (I)	238
Psa. 90:12 (S)	232
Psa. 127:1 (O)	236
Prov. 1:8 (O)	239
Isa. 2:4 (O)	237
Isa. 3:25 (I)	240
Isa. 40:1 (S)	231
Isa. 66:12-14 (O)	236
Isa. 66:13 (I)	238
Jer. 6:14 (I)	240
Matt. 7:29 (I)	243
Matt. 26:52 (I)	241
John 14:27 (I)	241
John 19:25 (S)	229
Acts 11:29 (I)	244
John 13:34 (I)	241
Rom. 16:18 (I)	241
I Cor. 3:9 (JS)	235
I Cor. 13:1 (I)	242
Eph. 6:10-13 (MS)	254
Eph. 6:11 (I)	242
I Thess. 5:16-24 (MS)	251
I Tim. 3:15 (I)	242
Jas. 4:2 (I)	242
I Pet. 2:17 (I)	242
Rev. 7:12 (S)	230
Rev. 20:2 (I)	241

WHERE TO BUY CHURCH EQUIPMENT

BELLS AND CHIMES	
Deagan, Inc., J. C.	245
Maas Organ Co.	253
Meneely Bell Co.	257

BIBLES	
Harper Bros.	250
Oxford University Press	214

BIBLE POSTER STAMPS	
Bible Poster Stamp Co.	210

BOOK CASES	
Lundstrom, C. J. Co.	253

BULLETIN BOARDS	
Ashtabula Sign Co.	256
Clark Co., W. L.	255

CHAIRS (Folding)	
Redington Co.	254

CHILDREN'S DAY MUSIC	
Rosche & Co., Geo. F.	255

CHURCH & S. S. SUPPLIES	
American S. S. Union	253
Cook Co., David C.	214, 259
Goodenough & Woglom Co.	214
Standard Pub. Co.	248
Union Gospel Press	253

CHURCH FURNITURE	
AMERICAN SEATING CO.	213
DeMoulin Bros.	256
Josephinum Furniture Co.	251
Keltner Mfg. Co.	257
Redington & Co., J. P.	255

COMMUNION SERVICE	
Individual Communion Serv.	252
Sanitary Communion Serv.	247
Thomas Communion Serv.	256

DUPLICATORS, STENCILS, INKS	
Pittsburgh Typewriter	248

FINANCIAL CAMPAIGNS	
Church Service Bureau	254

GOWNS (Pulpit and Choir)	
Cotrell & Leonard, Inc.	251
Cox Sons & Vining	256
De Moulin Bros.	257
McCarthy & Simon	252
Ward Company, C. E.	255

HYMN BOOKS	
Beazley & Son, Sam'l	251
Hope Publishing Co.	257

INSURANCE	
Clergymen's Co-Operative	210
MINISTERS LIFE & CAS.	260

MAGAZINES	
Westminster Press	251

MONEY RAISING	
Edwards Folding Box Co.	256
Harrison Co.	257

MOTHER'S DAY SUPPLIES	
Woolverton Ptg. Co.	252

ORGANS (Pipe)	
Hall Organ Co.	250
Hammond Instrument Co.	210
Hillgreen, Lane & Co.	251
Schantz Sons & Co., A. J.	255
Wicks Pipe Organ Co.	247

PARISH PAPERS	
National Religious Press	249

PARTITIONS	
Wilson Corp., J. G.	250

PUBLISHERS	
Abingdon Press	259
Macmillan Co.	246
REVELL CO., FLEMING H.	211
Scribners Sons, Chas.	246

SCHOOLS	
Auburn Theol. Sem.	249

SERMON HELPS	
Author's Research Bureau	254
Continental Writers Bureau	256

SLIDES & STEREOPTICONS	
Victor Animatograph Co.	257

STATIONERY AND ENVELOPES	
Gospel Press	255
Just Right Stationery	259

WINDOWS (Stained Glass)	
Kase, J. M., Inc.	253
Keck, Henry	257
Pittsburgh Stained Glass	254
St. Joseph Art Glass Co.	256
Von Gerichten Studios	255

The David C. Cook Publishing Company OFFERS

THE QUIET HOUR—A Guide For Personal Devotions

A Page a Day

One full page is given to each day's material, which includes a selected Scripture verse, the Home Daily Bible Reading reference, a meditation, and a brief prayer. The inspirational meditations for each month of the quarter are written by a different person.

Published quarterly; vest-pocket size.

"Let us keep our silent sanctuaries: for in them the eternal perspectives are preserved."



Prices

Single subscriptions, 25 cts. each per year.

Five or more gift subscriptions mailed to separate addresses, 20 cts. each subscription per year.

Five or more subscriptions all addressed to one person, 4 cts. each subscription per quarter.

On request, free sample copies will be sent to all your teachers.

WRITE FOR A FREE SAMPLE

David C. Cook Publishing Company Dept. 25-F Elgin, Illinois

A SHEPHERD REMEMBERS

Studies in the
Twenty-Third Psalm

By **LESLIE D.
WEATHERHEAD**

Ten full-page illustrations
Net, \$2.00

HERE is a simple, clear exposition of the Shepherd Psalm. The writer's descriptions are all the more vivid because of his familiarity with the Holy Land. He reaches into daily life with unerring discernment and applies the Gospel with winning appeal. The beautiful illustrations of shepherds and their flocks in the Holy Land exactly illustrate the pastoral allegory of the words of the Psalm.

"Wherever it goes it will bring with it healing and fortifying thought."—*The Christian World*, London.

"A book calculated to nourish a deep peace in the very core of one's heart. It is a book to be cordially recommended."—*W. E. Sangster* in *"The British Weekly."*

AT THE BETTER BOOKSHOPS

THE ABINGDON PRESS



NEW YORK

Boston
Detroit

CINCINNATI

Pittsburgh
Kansas City

CHICAGO

San Francisco
Portland, Ore.

HAMMERMILL 20-LB. BOND LETTERHEADS AND ENVELOPES

Printed to Order; Neatly Boxed; Postpaid; Satisfaction Guaranteed

Price per	100	250	500	1M
Hammermill Bond Letterheads, White or Colors, Any Size	\$1.00	\$1.75	\$2.50	\$4.00
Envelopes to Match 3 3/4 x 6 1/2	1.00	1.75	2.50	4.00
Letterheads and Envelopes	1.50	2.50	4.25	7.50
Letterheads any size, Envelopes 3 3/4 x 7 1/2 or 4 1/8 x 9 1/2	2.00	3.50	5.50	10.00

Send for Samples

JUST RIGHT
STATIONERY

JRS

JUST RIGHT
SERVICE

Dept. E—800 Stewart Avenue, COLUMBUS, OHIO

You pay for it anyway!

You pay for HEALTH and ACCIDENT INSURANCE either in premium payments or from your savings when you are disabled.

Let a check from the MINISTERS LIFE AND CASUALTY UNION help you pay The Doctor—The Nurse—The Hospital—The Grocer—and The Butcher.

The DEFENDER policy pays so much—costs so little.

ACCIDENT BENEFITS

Total disability, one day to 104 weeks — weekly indemnity.....	\$ 14.00
Partial disability, not over 26 weeks — weekly indemnity.....	7.00
Death by accident.....	2000.00
Loss of two limbs or both eyes, weekly benefits.....	plus 2000.00
Loss of one hand or foot, weekly benefits.....	plus 1000.00
Non-disabling accidents, doctor's bill up to.....	15.00

SICKNESS BENEFITS

Confining total disability, up to 60 weeks, per week.....	\$ 10.50
Non-confining total disability, up to 20 weeks, per week.....	5.25

HOSPITAL BENEFIT

For Hospital or nurse, up to 12 weeks, per week.....	\$ 10.50
--	----------

COST

Application Fee — \$4.00.

Premium — \$3.00 per quarter.

On satisfactory application, two policies are issued to one person, all benefits being doubled. Fee and premium are also doubled.

\$1.00 puts it in force. Ask for further information—no obligation—no agent

THE MINISTERS LIFE AND CASUALTY UNION

100-A West Franklin

Minneapolis, Minn.

Life, Health
and Accident
Insurance at
Cost for
Clergymen

Without obligation, please send me information on your Defender Health and Accident policy as announced in "Expositor" for May, 1938.

Name

Address

Birth date

Denomination